SENTIMENTS

ON

EDUCATION,

Collected from the

BEST WRITERS;

Properly methodized, and interſperſed with occaſional Obſervations.

By JOHN ASH, LL. D.

IN TWO VOLUMES.

VOL. II.

"Education, when it works on a noble mind, draws out to "view every latent virtue and perfection, which, without ſuch "help, are never able to make their appearance."

ADDISON.

LONDON:
Printed for EDWARD and CHARLES DILLY.
MDCCLXXVII.

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CONTENTS

OF THE

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On Female Accomplishments, - page 1

On Modesty, - - - 19

On the Government of the Passions, - - 41

On Epistolary Correspondence, - - 61

On Subordination in Society, - - 107

On Behaviour in social and civil Life, - 131

On Love and Marriage, - - - 151

On the Management of a Family, - 183

On Religion, - - 211

CONTENTS

OF THE

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On Female Accomplishments, - page 1
On Modesty, - - - - 19
On the Government of the Passions, - - 41
On Hypocrisy Correspondence, - - 61
On Subordination in Society, - - 107
On Behaviour in Social and vital Life, - 131
On Love and Marriage, - - - 151
On the Management of a Family, - 183
On Religion, - - 211

SECTION I.

" In our daughters we take care of their
" persons, but neglect their minds."

SPECTATOR.

SECTION I.

"In our daughters we take care of their "persons, but neglect their minds."

SPECTATOR.

On Female Accomplishments.

THE solicitude of parents, especially of mothers, to make their daughters fine ladies, though they perceive it not, is truly ridiculous. How often soever the poor child has occasion to look at any thing below the parallel of the horizon, and a little relax the muscles of the neck, it can hardly ever escape the notice of her mamma or her governess; and she is bid, with more than common poignancy of expression, to hold up her head, perhaps more than a thousand times in a day. If one of her shoulders should be thought to rise but an hair's breadth higher than the other, she is immediately bound and braced, twisted and screwed, in a most unmerciful manner, and tortured almost to death, in order to correct the supposed irregularity. And, lest the dear creature, in the natural play, and free use of her limbs, should contract any ungenteel habits, the dan-

cing maſter muſt be called in, at leaſt three times a week, to put every part of the body into its due place and attitude, and teach her to ſit, ſtand, and walk, according to the exact rules of his art, which, to be ſure, muſt infinitely exceed all the ſimplicity of untutored nature. Should the leaſt pimple appear on any part of the face, or, what is ſtill more alarming, ſhould the milk maid's flush of health begin to betray itſelf in the colour of the cheeks, all poſſible means muſt be uſed, phyſic and diet muſt do their part, nay, health itſelf muſt be endangered or deſtroyed, to ſuppreſs that vulgar complexion. The hair dreſſer and the milliner muſt wait on her every morning to make ſome material alteration in her cap or her tucker; to ſee if her flounces and furbelows have the cut of the day; to determine the dimenſions, and define the exact contour of the head; and, in ſhort, to adjuſt every article of her dreſs, or poſitively ſhe cannot ſtep out of door, nor ſee company, but muſt be abſolutely confined to her room the whole day.

Theſe have been the prevailing modes of female education, ſo far as they reſpect the care of the perſon, and the embelliſhments of dreſs. And, though we would not have theſe to be totally

totally neglected, yet we cannot but think, that the methods suggested by such a passionate fondness for external appearances, have not only generally failed of their intention, but, in some particular instances, produced quite contrary effects. Health and beauty have been frequently destroyed by a solicitous care to preserve it, deformity induced, and a thousand ill habits contracted, by the very means that were intended to prevent them. But suppose we had it in our power to make all our daughters fine ladies, and set them off with all the striking embellishments of external appearance and form, so as to captivate all the thoughtless and inconsiderate that come in their way, should we not be in danger of losing all the fruits of internal and rational culture, those real accomplishments of mind and manners, which are of infinitely greater moment, and which cannot fail to recommend them to people of true taste and discernment? And, when so much care and time are employed on the one, can it be expected, that there should be sufficient time, or a proper disposition for the other?

The fair pupil should not only be early taught to read, but, if possible, to love reading. Her mamma, or her governess, should never pro-

pose a lesson as a task, but rather as an entertainment. Some little stories, or some well chosen extracts from scripture history, may be introduced with peculiar advantage. While she is reading, be all attention, seem highly delighted, talk with her on the subject, explain what she does not understand, and make your remarks on every part of it. Let her see by your manner that you think yourself obliged to her, and give her to understand that you hope it will not be long before she will repeat the favour.

Great care should be taken from the very beginning that she pronounce in the exact or natural key of the voice, that she does not cut her words too short, nor produce them to an unusual length in pronunciation, both which have a disagreeable effect, and that she give the emphatical words, at least, their distinct and full sound.

As soon as she is capable of entering into the meaning and spirit of what she reads, she may be instructed to give the voice that pleasing variety, or easy and natural modulation which the subject requires. But, as a young lady is never expected to read out, unless it be

to

to a ſelect or ſmall company, it will by no means be thought neceſſary, that her voice ſhould be raiſed above its common or natural pitch; and, if ſhe has any true taſte, it is preſumed, ſhe will be under no temptation to imitate the louder tones, or the affected geſtures of theatrical performers.

She ſhould be taught, as early as poſſible, to obſerve the rules of orthography; to diſtinguiſh the parts of ſpeech in a ſentence, and their proper conſtruction and coherence with each other. We cannot but think, that the purity and elegancy of her mother tongue ſhould be a principal part of her ſtudy; nor do we ſee any reaſon why ſhe might not, by a little application, obtain an adequate, if not a critical knowledge of the Engliſh language. And it gives us pleaſure to find, that this neceſſary part of female education is, of late, much more generally attended to than it was formerly. To the Engliſh, eſpecially if ſhe be a lady of fortune or rank, ſhe may, with great propriety, add the French and the Italian. Drawing, wherever there is the leaſt taſte for it, ſhould be properly indulged. It is one of the fine arts, and has always been conſidered as a genteel accompliſh-

ment. Writing, and accounts, or the principal rules of arithmetic, are of general use, and will be necessarily attended to. Geography, astronomy, and chronology, in a general view at least, are entertaining and useful studies, and ought, by no means, to be omitted in a system of female education. Music is a science peculiarly adapted to the ladies; the lute or the lyre, the guitar, the harpsichord, or the forte piano, touched by the delicate finger, and accompanied with the soft and mellifluent voice of the female performer, affords the most delicious entertainment. Needlework, in all its branches, may offer itself as the proper business or employment of young ladies; it is a principal part of female oeconomy, and any defect in it would be unpardonable. But, however enchanting the voice of melody, however urgent the business of embroidering a ruffle, it is hoped the fair pupil will find sufficient leisure for books, and an inexhaustible fund of rational and refined pleasure in reading.

"The greatest difficulty lies in the choice "of proper books. There are some which are "indifferent, such as entertaining stories, voy-"ages, and some little innocent pieces of wit.

"As for those, you may read them if you "please, for I do not pretend to confine you "to the perusal of no other books than those "of morality and devotion; but then these are "rather to entertain than instruct you; the "less also you speak of them the better; for "above all things, never pretend to set up for "a learned lady, or a critic. There are books "which I would advise you never to admit "into your closet. In which rank I place "books of philosophy and romance; the one "may perplex your thoughts, the other infect "the innocence of your mind."

FENELON.

"The principal study I would recommend "is history. I know of nothing equally proper "to entertain and improve at the same time, "or that is so likely to form and strengthen "your judgment, and by giving you a liberal "and comprehensive view of human nature, in "some measure to supply the defect of that "experience, which is usually attained too "late to be of much service to us. Let me "add, that more materials for conversation are "supplied by this kind of knowledge, than by "almost any other."

"The faculty, in which women generally "most excel, is that of imagination; and, "when properly cultivated, it becomes the "source of all that is most charming in society. "Nothing you can read will so much contri- "bute to the improvement of this faculty, as "poetry; which, if applied to its true ends, "adds a thousand charms to those sentiments "of religion, virtue, generosity, and delicate "tenderness, by which the human soul is ex- "alted and refined. If you are not deficient "in natural taste for this enchanting art, you "will find it one of your greatest pleasures to "be conversant with the best poets, whom "our language can bring you acquainted with, "particularly those immortal ornaments of our "nation, *Shakespear* and *Milton*. The first "is not only incomparably the noblest genius "in dramatic poetry, but the greatest master "of Nature, and the most perfect characte- "rzier of men and manners: in this last point "of view, I think him inestimable; and I am "persuaded, that, in the course of your life, "you will seldom find occasion to correct those "observations on human nature, and those "principles of morality, which you may ex- "tract from his capital pieces."

"Our

"Our great English poet, Milton, is as far "above my praise as his Paradise Lost is above "any thing I am able to read, except the "sacred writings. The sublimity of his sub-"ject sometimes leads him into abstruseness; "but many parts of this great poem are easy "to all comprehensions, and must find their "way directly to every heart by the tenderness "and delicacy of his sentiments, in which he "is not less strikingly excellent than in the "richness and sublimity of his imagination."

"It is needless to recommend to you the "translations of Homer and Virgil, which "every body reads who reads at all. You must "have heard that Homer is esteemed the father "of poetry, the original whence all the mo-"derns, not excepting Milton himself, bor-"row some of their greatest beauties, and from "whom they extract those rules for composi-"tion, which are found most agreeable to "nature and true taste. Virgil, you know, is "the next in rank among the classics. You "will read his Eneid with extreme pleasure, if "ever you are able to read Italian, in Anni-"bal Caro's translation; the idiom of the "Latin and Italian languages being more "alike, it is, I believe, much closer, yet pre-

"serves more of the spirit of the original than "the English translations."

"For the rest, fame will point out to you "the most considerable of our poets; and I "would not exclude any one name, amongst "those whose morality is unexceptionable. "But of poets, as of all other authors, I wish "you to read only such as are properly recom-"mended to you, since there are many who "debase this divine art, by abusing it to the "purposes of vice and impiety. If you could "read poetry with a judicious friend, who "would lead your judgment to a true discern-"ment of its beauties and defects, it would "inexpressibly heighten both your pleasure and "improvement. But before you enter on this, "some little acquaintance with the heathen "mythology is necessary."

"Boys, in their school learning, have this "kind of knowledge impressed on their minds "by a variety of books; but women, who do "not go through the same course of instruc-"tion, are very apt to forget what little they "read or hear on this subject. I advise you "therefore never to lose an opportunity of en-

"quiring

"quiring into the meaning of any thing you "meet with in poety or painting, alluding to "the history of any of the heathen deities, "and of obtaining from some friend an expla-"nation of its connection with true history, "or of its allegorical reference to morality or "physics."

"There are works, which without assum-"ing the solemn air of philosophy, will en-"lighten your mind, and introduce instruction "in an easier dress. Of this sort are many of "the moral essays that have appeared in perio-"dical papers, which, when excellent in their "kind, as are the Spectators, Ramblers, and "Adventurers, may be particularly useful to "young people, as they comprehend a great "variety of subjects, introduce many ideas and "observations which are new to them, and lead "to a habit of reflecting on the characters and "events that come before them in real life, "which I consider as the best exercise of the "understanding."

"I would by no means exclude that kind "of reading, which young people are natu-"rally most fond of; though I think the

"greatest

"greatest care should be taken in the choice of "those *fictitious stories*, that so often enchant the "mind—most of which tend to inflame the "passions of youth, while the chief purpose "of education should be to moderate and re-"strain them. Add to this, that both the wri-"ting and sentiments of most novels and "romances are such as are only proper to vi-"tiate your style, and to mislead your heart "and understanding. The expectation of "extraordinary adventures, which seldom or "never happen to the sober and prudent "part of mankind: and the admiration of "extravagant passions and absurd conduct are "some of the usual fruits of this kind of read-"ing: which, when a young woman makes "it her chief amusement, generally renders her "ridiculous in conversation, and miserably "wrong headed in her pursuits and behaviour. "There are, however, works of this class, in "which excellent morality is joined with the "most lively pictures of the human mind, "and with all that can entertain the imagina-"tion, and interest the heart. But I must "repeatedly exhort you, never to read any "thing of the sentimental kind, without taking "the judgment of your best friends in the

"choice;

"choice; for, I am perſuaded, that the indiſ-
"criminate reading of ſuch kinds of books
"corrupts more female hearts than any other
"cauſe whatſoever."

Mrs. CHAPONE.

By a proper courſe of reading, the fair pupil will ſoon be convinced, that beauty, and the embelliſhments of dreſs, are of much leſs importance than the culture of the mind. She will learn to pity thoſe ladies who waſte half their time at their toilet, and limit their ambition to the compaſs of their faces. She will not value herſelf much on a pleaſing form, or an elegant appearance; nay, ſhe will begin to quit her pretenſions to beauty before it quits her; or, if ſhe ſhould be capable of having any concern about her face, ſhe will reflect, that the leſs care ſhe takes of it, in all probability, the longer it will laſt; and that thoſe who may think her beauty leſs than it is, will begin to perſuade themſelves ſhe poſſeſſes more than ſhe has, when ſhe herſelf appears to be the firſt to renounce it.

She will be proof againſt the flattery and impertinence of coxcombs and gallants. She will not be accuſtomed to receive the incenſe

 which

which is commonly offered at the shrine of beauty, nor expect to be addressed in the style of adoration, or if she should happen to be addressed in that language, it will give her no very favourable opinion of him that uses it; her caution and good sense will rather suspect, that the man, who pretends to raise her to the degree of an angel or a divinity, has a design to impose on her weakness, and degrade her to a state below that of humanity. She will, in a word, acquire a fund of real knowledge, and treasure up maxims of prudence, virtue, and oeconomy, which will be of infinite service to her in real life. She will be fitted for the best of company, be capable of relishing, enlivening, and, what is more, of entering into the spirit and pleasure of sentimental, refined, and rational conversation."

By all this, we would not be supposed to plead for a neglect of one's person or dress; neatness, or a proper care of both, is a duty which every female owes to herself and all about her. A neglect, or, if you will, a contempt of the prevailing modes, a fondness for an undress, or even a scrupulous attachment to the dishabille, may be a mark of sense, and,

perhaps,

perhaps, of true taste; but a want of neatness, bordering on sluttishness, is not only offensive, but absolutely unpardonable.

"That works of ingenuity and elegance "are particularly becoming in your sex, and "that the study of them ought to enter into "female education as much as possible, all, "I think, are agreed. In fine, none but the "most contracted, or the most prejudiced, "will deny that women may avail themselves "of every decent attraction, that can lead to "a state for which they were manifestly form-"ed; and that should they by any neglect of "their persons, render themselves less amiable "than God has made them, they would so "far disappoint the design of their Creator."

Dr. FORDYCE.

We had almost forgotten to introduce the more striking and curious subjects of natural history, especially of botany and zoology, as worthy of particular notice. We cannot but think a study of this kind peculiarly adapted to female genius. Here you will find, unless we are greatly mistaken, infinite variety and infinite entertainment. As often as you shall choose,

(which

(which in the ſummer months we would wiſh may not be ſeldom) to devote an hour to the garden or to the field, every plant or flower that adorns it, every beaſt or bird that may ſurround you, every inſect that wings the air or creeps the earth, will ſolicit your obſervation, and join to convince you, that all nature is full of beauty and full of wiſdom, full of life and full of God; and, if the heart be at all ſuſceptible of right impreſſions, you will find it borne away by the divine impulſe; and the morning or evening walk, before you are aware of it, will be conſecrated a ſacrifice of wonder, gratitude, and praiſe, to the great Parent of the univerſe!

SECTION II.

"When modesty ceases to be the chief "ornament of one sex, and integrity of the "other, society is on a wrong basis."

SPECTATOR.

On Modesty.

WE scruple not to pronounce this bashful virtue, for so we call it, the legitimate offspring of a tender sensibility, or the certain effect of that delicate moral feeling, which seems to make a part of our constitution, and which nothing but the tyrant custom, or a long course of oppression and violence can eradicate or suppress.

Wherever modesty makes her appearance, in her native dress, she is sure to create respect and reverence; for, in this lovely form, she is always an attendant on merit. Where there is little discernment and less sensibility, where there is a want of real worth, or where native innocence has suffered, modesty has nothing to do; she flies the unfriendly abode, and blushes for those, who perhaps never had, or have now lost, the power of blushing for themselves.

This

This tender offspring of moral ſenſe may be cheriſhed by a conſciouſneſs of native dignity, by a love of order and decorum, by that reſpect which we owe to ourſelves and others; but, above all, by the proper culture of that meek and quiet ſpirit, which is, in the ſight of God, of great price. It is of great price, indeed! We ſhould take care to preſerve our native ſtock, and improve it as much as poſſible.

"Modeſty," Lord Cheſterfield obſerves, or rather the appearance of modeſty, (for his Lordſhip has been thought to deal too much in appearances only) "is a polite accompliſhment. "It is engaging to the higheſt degree, and "wins the hearts of all our acquaintance." Though we cannot exactly agree with his Lordſhip in the principle, yet we readily allow, it is highly engaging indeed, and ought to make its untutored appearance in the whole of our behaviour.

Nothing arrogant or aſſuming; nothing impertinent or offenſive; nothing indecent or contrary to the rules of decorum, ſhould ever be advanced in converſation. Take care you

do

do not make yourself the hero of your own story; never talk of yourself at all if you can possibly help it, nor engross a larger share of the conversation than belongs to you. Give every one leave to speak who may choose it, and be attentive to what is said; interrupt no one while speaking, nor take any advantage of that man whose organs of speech may be less sonorous, or whose lungs may be weaker than your own.

Some will colour their arrogance with, "It "may seem strange indeed, that I should talk "in this manner of myself; it is what I by no "means like, and should never do, if I had "not been cruelly and unjustly accused; but "when my character is attacked, it is a justice "I owe to myself to defend it." Others will modestly boast of all the principal virtues, by calling them infirmities, and saying they are so unfortunate as to fall into those weaknesses. "I cannot see persons suffer," says one of this cast, "without relieving them. I cannot avoid "speaking truth, though it may be sometimes "very imprudent to do so." One will boast, perhaps, that he has rode twenty miles within the hour: it is probably a lie; but suppose he

did?

did? He had a good horse under him, and is a good jockey. Another swears he has often, at a sitting, drank five or six bottles to his own share. Out of respect to him, I believe him a liar; for I would not wish to think him a beast.

"Follow rather than lead the company; "that is, join in discourse on their subjects "rather than start one of your own: if you "have parts, you will have opportunities "enough of shewing them on every topic of "conversation, and if you have none, it will "be better to expose yourself upon a subject "of other people's than on one of your own. "Whatever perfections you may have, be "assured, people will find them out; but whe-"ther they do or not, nobody will take them "upon your own word. The less you say of "yourself, the more the world will give you "credit for; and the more you say, the less "they will believe you."

CHESTERFIELD.

"There is no one living would deny *Cinna* "the applause of an agreeable and facetious "wit; or could possibly pretend that there is

 "not

"not something inimitably unforced and di-
"verting in his manner of delivering all his
"sentiments in conversation, if he were able
"to conceal the strong desire of applause,
"which he betrays in every syllable he utters.
"But they who converse with him, see that
"all the civilities they could do to him, or the
"kind things they could say to him, would fall
"short of what he expects; and therefore, in-
"stead of shewing him the esteem they have
"for his merit, their reflections turn only upon
"that which they observe he has of it him-
"self."

"If you go among the ladies, and behold
"*Gloriana* trip into a room with that theatrical
"ostentation of her charms; *Mirtilla* with
"that soft regularity in her motion; *Chloe*
"with such an indifferent familiarity; *Corinna*
"with such a fond approach; and *Roxana* with
"such a demand of respect, in the great gravity
"of her entrance; you find all the sex who
"understand themselves, and act naturally,
"wait only for their absence, to tell you that
"all these ladies would impose themselves upon
"you; and each of them carry in their beha-
"viour a consciousness of so much more than

"they ſhould pretend to, that they loſe what "otherwiſe would be given them."

SPECTATOR.

"Modeſty, however, widely differs from "an aukward baſhfulneſs, which is as much "to be condemned as the other is to be ap-"plauded. To appear ſimple is as ill bred as "to be impudent. A young man ought to be "able to come into a room, and addreſs the "company, without the leaſt embarraſſment. "To be out of countenance when ſpoken to, "and not to have an anſwer ready, is ridicu-"lous to the laſt degree. Ignorance and vice "are the only things we have need to be "aſhamed of. Steer clear of theſe and you "may go into any company you will. A well "bred man keeps the middle courſe. He is "eaſy and firm in any company; is modeſt, "but not baſhful; ſteady, but not impudent. "He copies the manners of the better people, "and conforms to their cuſtoms with eaſe and "attention."

CHESTERFIELD.

Let modeſty appear in all your expences, your equipage, dreſs, and diverſions, as well as in

in your conversation and manners. Never affect any kind of shew or distinction that does not properly belong to you. A fondness for shew, of any kind, has been generally considered as a certain indication of a weak mind; but, whether this be admitted or not, we may venture to affirm, it always betrays a want of that virtue we are now recommending. When the tradesman of moderate circumstances vies with the gentleman of an independent and affluent fortune; when the country squire of five hundred a year affects the equipage and grandeur of a lord, or when the nobleman, forgetting his rank, aspires to the pomp and magnificence of a prince, all pretensions to modesty are truly ridiculous. Modesty never courts the public eye, never seeks her own praise, nor once thinks of that respect and reverence which she silently inspires. She can hardly appear in public but in that sort of elegant distress which is a sure indication of a truly great and ingenuous mind. Cicero tells us, that he never liked an orator who did not appear in some little confusion in the beginning of his speech, and confesses that he himself never entered on an oration without trembling and concern. A just and reasonable modesty not only recommends eloquence, but sets off every great talent which a man can be

poſſeſſed of. It heightens all the virtues which it accompanies; like the ſhades in painting, it raiſes and rounds every figure, and makes the colours more beautiful, though not ſo glaring as they would be without it.

Female modeſty is the guard as well as ornament of female virtue. When a woman loſes her native modeſty, no matter how great, or what becomes of her beauty, ſhe loſes all her charms, ſhe loſes her virtue, and is undone for ever. We can therefore never too warmly recommend the preſervation and culture of this refined and amiable principle. The ladies would do well to conſider, that as often as they ſet off their perſons with a profuſion of ornaments, dreſs to the utmoſt height of the mode, frequent public places, and expoſe their charms, in their full blaze, to the eye of every beholder, they put this delicate companion, and guardian of their virtue, to the ſevereſt trials; and who knows, but by and by, ſhe may be quite ſtared out of countenance, take her leave, and forſake them for ever.

SIR,

"I am a man in years, and by an honeſt "induſtry in the world have acquired enough

"to

"to give my children a liberal education, tho'
"I was an utter ſtranger to it myſelf. My
"eldeſt daughter, a girl of ſixteen, has been
"for ſome time under the tuition of Monſieur
"Rigadoon, a dancing maſter in the city;
"and I was prevailed on by her and her mother
"to go laſt night to one of his balls. I muſt
"own to you, Sir, that having never been at
"any ſuch place before, I was very much
"pleaſed and ſurprized with that part of his
"entertainment which he called French dan-
"cing. There were ſeveral young men and
"women, whoſe limbs ſeemed to have no
"motion, but purely what the muſic gave
"them. After this part was over, they began
"a diverſion which they call country dancing,
"wherein there were alſo ſome things not diſ-
"agreeable, and divers emblematical figures,
"compoſed, as I gueſs, by wiſe men, for the
"inſtruction of youth. Among the reſt, I
"obſerved one, which I think they call, Hunt
"the Squirrel, in which, while the woman flies,
"the man purſues her; but as ſoon as ſhe
"turns, he runs away, and ſhe is obliged to
"follow. The moral of this dance I think
"very aptly recommends modeſty and diſcre-
"tion to the female ſex. But as the beſt in-

" ſtitutions are liable to corruptions, ſo, Sir,
" I muſt acquaint you, that very great abuſes
" are crept into this entertainment. I was
" amazed to ſee my girl handed by, and hand-
" ing young fellows with ſo much familiarity;
" and I could not have thought it had been in the
" child. At laſt an impudent young dog bid
" the fiddlers play a dance, called Moll Pately;
" and after having made two or three capers,
" ran to his partner, locked his arms in hers,
" and whiſked her round ſo cleverly, that I,
" who ſat on one of the loweſt benches, ſaw fur-
" ther above her ſhoe than I can think fit to
" acquaint you with. I could no longer en-
" dure theſe enormities, wherefore, juſt as my
" girl was going to be made a whirligig, I ran
" in, ſeized on the child, and carried her home.
" Sir, I know not what you will ſay to this
" caſe at preſent, but am ſure had you been
" with me you would have ſeen matter of great
" ſpeculation. I am yours, &c."

"I muſt confeſs, I am afraid that my cor-
" reſpondent had too much reaſon to be a little
" out of humour at the treatment of his daugh-
" ter, but I conclude that he would have been
" much more ſo, had he ſeen one of thoſe kiſ-

" ſing

" ſing dances, in which Will Honeycomb
" aſſures me they are obliged to dwell almoſt a
" minute on the fair one's lips, or they will be
" too quick for the muſic, and dance quite
" out of time."

SPECTATOR.

" I muſt remind you, that a face hackneyed
" in the public eye, how ſtriking ſoever when
" firſt ſeen, or how handſome ſoever it may
" yet remain, loſes much of its power to pleaſe.
" Every new appearance takes ſomething from
" its charms, and for one inſtance in which
" this kind of exhibition ſucceeds, how many
" might be named, in which young women
" once extolled, and run after every where,
" have lived to tread the beaten round, un-
" praiſed, neglected, forlorn. No, thoſe large
" promiſcuous circles are not the ſcenes where
" the heart is commonly intereſted. Virtuous
" love, like true devotion, flies from noiſe,
" ſeeks retreat, and delights to indulge itſelf,
" unobſerved by all but the object of its vene-
" ration. That reſpectful modeſty which at-
" tends on the part of the man is maintained
" and exalted by nothing ſo much as an un-
" affected baſhfulneſs on the ſide of the woman.

"But this laſt, which properly ſpeaking is the "flower of female chaſtity, is of a nature ſo "delicate and tender, as always to thrive beſt "in places the leaſt frequented. What pity, "when, inſtead of being ſheltered and che-"riſhed with care, it is heedleſsly expoſed to "the gaze of every wandering eye, to the "cruel hand of every rude or of every ſly in-"vader! Can any entertainment, or any ad-"miration, the public has power to offer, com-"penſate the loſs of this enchanting quality? "Say not that it is incompatible with polite-"neſs, or with affability. We have ſeen it "accompanied with the ſweeteſt affability, and "with the moſt perfect politeneſs. Depend "upon it, the beſt breeding is not learned by "rambling from one aſſembly, and one diver-"ſion to another, but by living amongſt the "beſt bred people, by cultivating a fund of "goodneſs in the heart, and poſſeſſing the "advantages of a well educated mind."

Simplicity of dreſs is the moſt natural, and conſequently the moſt ſtriking and amiable. To inſtance in the art of painting. What honour and reputation has been acquired by thoſe of this profeſſion, who have approached neareſt

to

to the noble ſimplicity of ancient workmanſhip? Its buſineſs, you know, is moſt particularly with beauty, in all her fineſt forms. This, we preſume, was never more ſucceſsfully ſtudied, or more ſtrikingly exemplified, than in the works of the celebrated Raphael. Who can avoid being ſtruck with the chaſte, ſober, and unaffected graces of his females? What remarkable plainneſs? What delightful modeſty, even where the colours and the ſtuffs are intended to be the richeſt? How different from the painters in the Gothic ſtyle, who, not diſtinguiſhing between ornament and finery, which is its exceſs; between beauty and ſhew, which is the affectation of it, load their females with jewels, trappings, and other embelliſhments, magnificent indeed, but tawdry.

"The neat appearance of many females be-
"longing to a ſect well known, has been fre-
"quently remarked, and greatly admired. It
"would be much more agreeable, could it be
"diſjoined from the ſtiffneſs that accompanies
"it; a defect utterly inconſiſtent with the
"rules of true taſte. They plead religious
"principle for the form of their attire. We
"ſhould believe them, but for the richneſs of

"the materials, and the fineneſs of the tex-
"ture. Many of that ſect are very intelli-
"gent: can they perſuade themſelves, that
"through all their affectation of plainneſs, the
"world does not perceive the utmoſt pride of
"expence?"

"On this article your judgment will be ſeen
"in joining frugality and ſimplicity together;
"in carefully diſtinguiſhing between what is
"glaring and what is genteel; in preferring
"elegance with the plaineſt habit; in wear-
"ing coſtly array but ſeldom, and always with
"eaſe; a point, that may be attained by her
"who has learned not to think more highly
"of herſelf for the richeſt raiment ſhe can
"put on."

"Were this the caſe, the ladies of this
"iſland, inferior to none in beauty, would be
"the apes of none in dreſs. They would
"practiſe that ſpecies of patriotiſm which is
"the moſt proper for their ſex; they would
"ſerve their country in their own way. How
"many evils to the community, to private
"families, and to individuals, would be pre-
"vented! If in ſome of the moſt expenſive
"parts of female decoration fewer hands were
"employed,

"employed, a much greater number, on the "other ſide, would find exerciſe in cultivat- "ing an elegant propriety, and a beautiful di- "verſity through all the reſt. The public "taſte would be improved in a thouſand "articles. And is there not reaſon to hope, "that the appearance, the manners, and the "minds of the fair, would gain by the change?"

"But when ſhall women, in general, under- "ſtand thoroughly the effect of a comely ha- "bit, that independent of pomp, and deſpiſing "extravagance, is worn as the ſober, yet tran- "ſparent veil of a more lovely mind? Be "aſſured, my young friends, it is thus you "will captivate moſt, and pleaſe longeſt. By "purſuing this plan, you will preſerve an equa- "lity in that great and indiſpenſable article of "neatneſs. You will be clean, and you will "be eaſy; nor will you be in danger of ap- "pearing butterflies one day, and ſlatterns the "next. You will be always ready to receive "your friends without ſeeming to be caught, "or being at all diſconcerted on account of "your dreſs. How ſeldom is this the caſe "among the flutterers of the age! I wiſh we "could ſay, amongſt them only."

Dr. FORDYCE.

It is not the diſtinction of dreſs, ſuited to the different rank or fortune of the wearer that we would be ſuppoſed to condemn. The daughter of the wealthy tradeſman may be expected to outſhine that of the poor mechanic; the lady of the peer ſhould be greatly diſtinguiſhed from the wife of the peaſant. But it is the vain expence and the unnatural modes of dreſs that we would wiſh to reprobate; or rather all that which we find in it offenſive to modeſty and true taſte.

How many horſes muſt be annually ſtripped of their manes and tails? or how many daughters of the poor peaſantry in France and Germany muſt be deprived of their native coverings to furniſh the head of one truly fine lady, my barber ſays he cannot exactly inform me; the jewels, the bouquet, and the many other neceſſary decorations for this profuſion of borrowed hair; the pendents for the ears; the collar of brilliants of the fineſt water, and the neweſt cut, the neceſſary ornament for the neck; and, to deſcend a little lower, the front of the ſtomacher alone muſt be valued at no leſs a ſum than one hundred thouſand pounds; all which, not to mention the ſilks and the ſtuffs, the laces, the fringes, the ribbands, the flounces,

ces, the furbelows, the ſilver, the gold, the fine linen, the embroidery, and all the other appendages of female dreſs, would certainly impoveriſh the richeſt Jew in Chriſtendom to purchaſe; nay, the wealth of nations muſt be imported; and, what is ſtill worſe, the innocent inhabitants of Golconda and Pegu muſt be robbed, plundered, knocked on the head, and ſtarved to death by thouſands and tens of thouſands, to ſupport all this profuſion of expence, this load of unmeaning and barbarous finery.

Look, for a moment, at the form and attitude of the ſplendid figure. The ſtately erection or ſtiffneſs of the neck; the ſteel and the whalebone, the ſtays that encompaſs and ſtrengthen the ſlender waiſt; the immediate and enormous expanſion of the hoop petticoat, which muſt not admit of a ſingle fold in the garment that covers it; the arms and elbows placed to an hair's breadth; as ſtiff and as formal, from top to toe, as art, and rules, and imagination, can make it. You look at the ſplendid figure; you ſuppoſe it incapable of motion. But it moves! And now the fair form has the exact appearance of a puppet. She moves as though ſhe had not a ſingle joint or

articulation

articulation in her whole body; and you can hardly help thinking that all her motions are produced by ſprings and wires, and regulated by the ſecret operations of enchantment or clockwork.

But to be ſerious, it is really a pity that thoſe who are formed to pleaſe by their native charms, whoſe province it is to lead the faſhions, and who may be ſuppoſed beſt qualified to determine the propriety and gracefulneſs of dreſs, ſhould depart ſo egregiouſly from the true ſtandard of taſte and elegance.

It may be ſaid, that this profuſion of expence and finery is confined to a few, and thoſe, for the moſt part, who can well afford it; that many of theſe conſider it as a tax on their high birth and the irkſome appendages of a court, which they ſhake off as ſoon as they can, and gladly return to the eaſe and gracefulneſs of a genteel undreſs. We admit the apology, and hope, that, ſome time or other, the hair may no longer be twiſted and tortured, and torn up by the roots, but ſuffered to fall in graceful ringlets on the back and ſhoulders, or rather tied with a ribband, and ornamented with a few

flowers

flowers ſuited to the complexion; that the ſtays, ſtiffened with buckram and whalebone, ſhall give way to a dreſs infinitely more eaſy, and better adapted to the delicate form of the ſlender waiſt; that the diſagreeable rotundity and ſtiffneſs of the quilted petticoat ſhall be ſucceeded by a ſkirt of more eaſy texture, falling in natural folds, and ornamented with a fringe inſtead of a hem or a binding; that all the upper garments ſhall be full and flowing, rather than ſtiff and ſcanty; and, in a word, the whole dreſs of a colour, texture, and make, ſuited to the different condition, complexion, and age of the wearer.

We look forward with pleaſure to this imaginary period, and hail ſome future generation, when their females ſhall aſſume the form of angels, which, we would hope, beſt becomes them; when native ſimplicity and native modeſty, undiſguiſed beauty and true taſte, ſhall no leſs diſtinguiſh the purity and ſoundneſs of their underſtandings than the gracefulneſs and dignity of their perſons.

flowers suited to the complexion; that the stays, differed with buckram and whalebone, shall give way to a dress infinitely more easy, and better adapted to the delicate form of the slender waist; that the disagreeable rotundity and stiffness of the quilted petticoat shall be succeeded by a skirt of more easy texture, falling in natural folds, and ornamented with a fringe instead of a hem or a binding; that all the upper garments shall be full and flowing, rather than tight and clumsy; and, in a word, the whole dress of a colour, texture, and make, suited to the different condition, complexion, and age of the wearer.

We look forward with pleasure to this imaginary period, and hail some future generation, when their females shall assume the form of angels, which, we would hope, best becomes them; when native simplicity and native modesty, unadulterated beauty and true taste, shall no less distinguish the purity and soundness of their understandings, than the graceful ease and dignity of their persons.

SECTION III.

"Selflove, the ſpring of motion, acts the ſoul,
"Reaſon's comparing balance rules the whole.
"Man but for that, no action could attend;
"And but for this, were active to no end."

POPE.

SECTION III.

"Self-love, the spring of motion, acts the soul;
"Reason's comparing balance rules the whole.
"Man but for that, no action could attend;
"And but for this, were active to no end."

POPE.

On the Government of the Passions.

THE passions or affections are those active principles, which the great Author of Nature hath, for wise purposes, implanted in the human breast. We consider them as so many springs of motion in the soul, to excite that vigorous exertion of our other faculties, which is so frequently necessary to self preservation, as well as to a right discharge of those various duties in social and civil life, which we owe to all our fellow creatures. The human mind, could it be totally divested of the passions, would cease to be human, and find itself, with all its other powers and faculties, like a ship in a dead calm, utterly incapable of pursuing its destined course. We are not therefore to aim, with the Stoics, at the entire extirpation, nor, with the Epicureans, at the utmost

utmoſt indulgence of our paſſions; but we are to ſteer a middle courſe, and endeavour, by all means, to bring them under the diſcipline and dominion of reaſon.

"We may generally obſerve a pretty nice "proportion between the ſtrength of reaſon "and paſſion; the greateſt geniuſes have com-"monly the ſtrongeſt affections; as, on the "other hand, the weaker underſtandings have "generally the weaker paſſions; and it is fit "the fury of the courſers ſhould not be too "great for the ſtrength of the charioteer. "Young men, whoſe paſſions are not a little "unruly, give ſmall hopes of their ever being "conſiderable; the fire of youth will of courſe "abate; and it is a fault, if it be a fault, that "will mend every day; but ſurely, unleſs a "man has fire in youth, he can hardly have "warmth in old age. We muſt therefore be "very cautious, leſt while we think to regu-"late the paſſions, we ſhould quite extin-"guiſh them, which is putting out the light "of the ſoul; for to be without paſſion, or "to be hurried away with it, makes a man "equally blind. The extraordinary ſeverity "uſed in moſt of our ſchools has this fatal

"effect;

"effect; it breaks the spring of the mind, and "most certainly destroys more good geniuses "than it can possibly improve. The passions "are the principles of human actions, and "therefore we must endeavour to manage them "so as to retain their vigour, and yet keep "them under strict command; we must go-"vern them rather like free subjects than "slaves, lest, while we intend to make them "obedient, they become abject, and unfit for "those great purposes to which they were de-"signed. For my part, I must confess, I "could never have any regard to that sect of "philosophers, who so much insisted on an "absolute indifference and vacancy from all "passions; for it seems to me a thing very "inconsistent, for a man to divest himself of "humanity, in order to acquire tranquillity of "mind; and to eradicate the very principles "of action, because it is possible they may "produce ill effects."

SPECTATOR.

The passions of the human breast are nume-rous and complicated; they separate and com-bine; they spring out of, and run into each other, with endless variety. To define, explain, and arrange them, with exact precision, is a

task, perhaps, too difficult for philosophy itself to attempt, with any probability of success. But we are under no necessity of entering into the philosophy of the passions; it may be sufficient to observe, that some of them are *soft* and *tender*; others *rough* and *boisterous*; some are *benevolent* and *friendly* to our fellow creatures; others *malevolent* and *unfriendly*; some are *virtuous*, and some are *vicious*; and others are *indifferent*, as they neither affect our fellow creatures, nor partake, in their own nature, either of vice or virtue.

Our business is more immediately with the rough, the malevolent, and the vicious passions. These are *anger*, *resentment*, *hatred*, *aversion*, *envy*, and *malice*: they are all nearly allied to each other, and seem to be the immediate offspring of pride and self love; and are certainly the most dangerous and unruly.

"Anger or resentment is generally made up "of displeasure and some degree of malevo-"lence. Should a man seek to hinder us from "obtaining the good we desire, should he en-"deavour to dispossess us of the good we "enjoy, or to bring upon us the evil we would "avoid, we are displeased with him, and we

"would have ſome evil inflicted on him. This "we call anger or reſentment. And this is "ſometimes eminently called paſſion."

"When I deſcribe anger as including ſome "degree of malevolence in it, this does not "always mean that we wiſh or deſign a real "or laſting miſchief to the offending party; "for parents are angry with their children "whom they fondly love, and wiſh them no "other hurt but ſome preſent pain to amend "and cure their folly."

"If anger riſe to a very high degree, it is "wrath, fury, and rage; and has been called "a ſhort madneſs, becauſe ſome perſons, un-"der the violent influence of this paſſion, "fling about every thing that comes in their "way, and appear for a time as though they "were void of reaſon. And ſome perſons, by "an exceſſive indulgence of it, have grown "diſtracted."

"All anger is by no means ſinful; it was "made for ſelf defence, and it has many times "a deſign to reclaim and recover the offender "from ſin and danger; but when it grows ſo "violent againſt any perſon as plainly exceeds

"all

" all the rules of private self defence, and evi-
" dently seeks and contrives to bring evil upon
" another, without any design of benefit to the
" offender, it is properly termed revenge.
" This is always criminal in a private person.
" The laws of Christianity forbid it entirely.
" And even when a public ruler puts the law
" in execution, and takes away the life of a
" malefactor for the good of society, it should
" be done without the passion of private anger;
" he should rather exercise his own pity to the
" offender, even when he condemns him to
" die, and makes him a sacrifice to the public
" vengeance."

" But here it may be proper to take notice
" of two sorts of anger and resentment, which
" are wont to arise in persons of different tem-
" pers and complexions, and which have some
" different symptoms and effects."

" The first is sudden and vehement; it dis-
" covers itself in a moment; it flushes in the
" face; it sparkles in the eyes; it awakens the
" tongue to sharp reproaches, and the hand to
" sudden revenge. This may be found in per-
" sons that have much love and goodness in
" their temper; and this violent resentment is

" much ſooner appeaſed, and the angry perſon
" is more eaſily reconciled to the offender."

" The ſecond ſort of anger is not ſo violent
" in its riſe. Sometimes it ſpreads a paleneſs
" over the countenance; it is ſilent and ſullen,
" and the angry perſon goes on from day to
" day with a gloomy aſpect, and a ſour uneaſy
" carriage, averſe to ſpeak to the offender, un-
" leſs it be now and then a word or two of a
" dark and ſpiteful meaning. The vicious
" paſſion dwells upon the ſoul, and frets and
" preys upon the ſpirits. It inclines to fret
" and teaſe the offender with a repetition of
" his crime in a ſly manner, upon certain ſea-
" ſons and occurrences, and that for weeks and
" months after the offence, and ſometimes for
" years. This ſort of wrath ſometimes grows
" up into a ſettled malice, and is ever contriv-
" ing revenge and miſchief. May divine grace
" form my heart in a better mould, and deli-
" ver me from this vile temper and conduct."

" Hatred and ill will implies in it a deſire of
" ſome evil to fall on the hated object. It
" diſcovers itſelf in frowns or a lowering coun-
" tenance, in uncharitableneſs, in evil ſenti-

"ments, and hard ſpeeches; in curſing, revil-
"ing, and doing miſchief, either with open
"violence or ſecret ſpite, as far as there is
"power."

"Whether the object be ſuperior, inferior,
"or equal, it may keep the ſame name, and
"be called hatred or ill will. If it extend to
"parents, maſters, or good magiſtrates, it
"becomes a ſpirit of rebellion. If it ariſe
"againſt God, it grows up to horrid impiety."

"If our hatred or ill will expreſs itſelf par-
"ticularly towards an object conſidered merely
"in mournful or miſerable circumſtances, it is
"then called cruelty or hardheartedneſs. This
"evil temper inclines perſons to inſult their
"fellow creatures under their miſeries, inſtead
"of pitying and relieving them."

"If our hatred ariſe to a high degree, and
"more eſpecially if it be without a cauſe, it is
"called malignity and malice; which is a
"moſt hateful temper in the ſight of God and
"man, and is one of the chief parts of the
"image of the devil."

Dr. WATTS.

"It

"It is obſerved, that every temper is in-
"clined, in ſome degree, either to anger, pee-
"viſhneſs, or obſtinacy. Many are ſo unfor-
"tunate as to be inclined to each of the three
"in turn: it is neceſſary therefore to watch
"the bent of our nature, and to apply the re-
"medies proper for the infirmity to which we
"are moſt liable. With regard to the firſt, it
"is ſo injurious to ſociety, and ſo odious in
"itſelf, eſpecially in the female character, that
"one would think ſhame alone would be ſuffi-
"cient to preſerve a young woman from giv-
"ing way to it: for it is as unbecoming her
"character to be betrayed into ill behaviour by
"paſſion, as by intoxication, and ſhe ought to
"be aſhamed of the one as much as of the
"other. Gentleneſs, meekneſs, and patience,
"are her peculiar diſtinctions, and an enraged
"woman is one of the moſt diſguſting ſights in
"nature."

"Our paſſion is generally moſt unruly,
"when we are conſcious of blame, and when
"we apprehend we have laid ourſelves open to
"contempt. When we know we have been
"wrong, the leaſt degree of injuſtice in the
"blame imputed to us, excites our bitterest
"reſentment; but where we know ourſelves

" faultleſs, the ſharpeſt accuſation excites pity
" or contempt, rather than rage. Whenever
" therefore you feel yourſelf very angry, ſuſpect
" yourſelf to be in the wrong, and reſolve to
" ſtand the deciſion of your own conſcience
" before you caſt upon another the puniſhment
" which is perhaps due to yourſelf. This ſelf
" examination will at leaſt give you time to
" cool, and, if you are juſt, will diſpoſe you
" to balance your own wrong with that of
" your antagoniſt, and to ſettle the account
" with him on equal terms."

" In caſe of real injuries, which juſtify and
" call for reſentment, there is a noble and
" generous kind of anger, a proper and neceſ-
" ſary part of our nature, which has nothing
" in it ſinful or degrading. I would not wiſh
" you inſenſible to this; for the perſon who
" feels not an injury, muſt be incapable of
" being properly affected by benefits. With
" thoſe who treat you ill without provocation,
" you ought to maintain your own dignity. But
" in order to do this, whilſt you ſhew a ſenſe
" of their improper behaviour, you muſt pre-
" ſerve calmneſs, and even good breeding, and
" thereby convince them of the impotence as
" well as injuſtice of their malice."

" Peeviſh-

"Peevishness, though not so violent and
" fatal in its effects, is still more unamiable
" than passion, and, if possible, more destruc-
" tive of happiness, insomuch as it operates
" more continually. Though the fretful man
" injures us less, he disgusts us more than the
" passionate one; because he betrays a low
" and little mind, intent on trifles, and en-
" grossed by a paultry self love, which knows
" not how to bear the very apprehension of any
" inconveniency. It is chiefly in the decline
" of life, when amusements fail, and when the
" more importunate passions subside, that this
" infirmity is observed to grow upon us; and
" perhaps it will seldom fail to do so unless
" carefully watched and counteracted by rea-
" son. We must then endeavour to substitute
" some pursuits in the place of those, which
" can only engage us in the beginning of our
" course. The pursuit of glory and happi-
" ness in another life by every means of im-
" proving and exalting our own minds, becomes
" more and more interesting to us, the nearer
" we draw to the end of all sublunary enjoy-
" ments. Reading, reflection, rational con-
" versation, and, above all, conversing with
" God, by prayer and meditation, may pre-

" ſerve us from taking that anxious intereſt in
" the little comforts and conveniencies of our
" remaining days, which uſually gives birth to
" ſo much fretfulneſs in old age. But though
" the aged and infirm are moſt liable to this
" evil, and they alone are to be pitied for it,
" yet we ſometimes ſee the young, the healthy,
" and thoſe who enjoy many outward bleſſings,
" inexcuſably guilty of it. The ſmalleſt diſ-
" appointment in pleaſure, or difficulty in the
" moſt trifling employment, will put wilful
" young people out of temper; and their very
" amuſements frequently become ſources of
" vexation and peeviſhneſs. How often have
" I ſeen a girl, preparing for a ball, or ſome
" other public appearance, unable to ſatisfy
" her vanity, fret over every ornament ſhe put
" on, quarrel with her maid, with her clothes,
" her hair; and grow ſtill more unlovely as
" ſhe grew more croſs; be ready to fight with
" her looking glaſs for not making her as
" handſome as ſhe wiſhed to be! She did not
" conſider that the traces of this ill humour on
" her countenance would be a greater diſad-
" vantage to her appearance than any defect in
" her dreſs, or even than the plaineſt features
" enlivened by joy and good humour. There

" is

" is a degree of resignation necessary even to
" the enjoyment of pleasure; we must be ready
" and willing to give up some part of what we
" could wish for, before we can enjoy that
" which is indulged to us. I have no doubt
" that she, who frets all the while she is dres-
" sing for an assembly, will suffer still greater
" uneasiness when she is there. The same
" craving restless vanity will there endure a
" thousand mortifications, which, in the midst
" of seeming pleasure, will secretly corrode her
" heart, whilst the meek and humble generally
" find more gratification than they expected,
" and return home pleased and enlivened from
" every scene of amusement, though they could
" have staid away from it with perfect ease
" and contentment."

" Sullenness, or obstinacy, is perhaps a
" worse fault of temper than either of the for-
" mer; and, if indulged, may end in the most
" fatal extremes of stubborn melancholy and
" revenge. The resentment which, instead
" of being expressed, is nursed in secret, and
" continually aggravated by the imagination,
" will, in time, become the ruling passion;
" and then, how horrible must be the case of
" that man, whose kind and pleasurable affec-

" tions are all ſwallowed up by the tormenting as well as deteſtable ſentiments of hatred and revenge. Brood not over a reſentment, which perhaps was firſt ill grounded, and which is undoubtedly heightened by an heated imagination. But when you have firſt ſubdued your own temper, ſo as to be able to ſpeak calmly, reaſonably, and kindly, then expoſtulate with the perſon you ſuppoſe to be in fault. But if it ſhould appear that you yourſelf have been moſt to blame, or if you have been in an error, acknowledge it fairly and handſomely; if you feel any reluctance to do ſo, be aſſured it ariſes from pride, to conquer which is an abſolute duty. Truth and juſtice demand that we ſhould acknowledge conviction, as ſoon as we feel it, and not maintain an erroneous opinion, or juſtify a wrong conduct merely from the ſhame of confeſſing our paſt ignorance. The love of truth, and a real deſire of improvement, ought to be the only motives of argumentation; and, where theſe are ſincere, no difficulty can be made of embracing the truth as ſoon as it is perceived: but, in fact, people oftener diſpute from vanity and pride, which makes it a grievous mortification to allow

" that

" that we are the wiſer for what we have heard
" from another. To receive advice, reproof,
" and inſtruction, properly, is the ſureſt ſign
" of a ſincere and humble heart; and ſhews a
" greatneſs of mind, which commands our
" reſpect and reverence, while it appears ſo
" willing to yield to us the ſuperiority."

" The diſpoſition of mind, which I would
" recommend, is its own reward, and is in
" itſelf eſſential to happineſs. Cultivate it
" therefore, my dear child, with your utmoſt
" diligence; watch the ſymptoms of ill tem-
" per, as they riſe, with a firm reſolution to
" conquer them, before they are even perceived
" by any other perſon. In every ſuch inward
" conflict, call upon your Maker to aſſiſt the
" feeble powers he has given you; and ſacri-
" fice to him every feeling that would tempt
" you to diſobedience. So will you, at length,
" attain that true Chriſtian meekneſs, which is
" bleſſed in the ſight of God and man, which
" has the promiſe of this life as well as of that
" which is to come. Then will you pity in
" others thoſe infirmities which you have con-
" quered in yourſelf: and will think yourſelf
" as much bound to aſſiſt, by your patience

"and gentleness, those who are so unhappy as "to be under the dominion of evil passions, as "you are to impart a share of your riches to the "poor and miserable."

Mrs. CHAPONE.

The chief of the softer passions, or those which we have called the benevolent and virtuous, are *love*, *gratitude*, *sympathy*, and *compassion*. These are directly opposed to the malignant and evil affections before enumerated. They meloriate and humanize the heart of man; they render it susceptible of all the tender impressions of virtuous friendship, excite to acts of the most generous and diffusive charity, unite mankind in the most agreeable and endearing intercourse, and afford the most refined and rational pleasure to all who are so happy as to feel their divine and heavenly influence.

To use any endeavours to eradicate or suppress these amiable and generous principles, would be to offer violence to the best part of ourselves; it would be to convert the man into something worse than the brute. As the seeds of virtue, as the best gifts of indulgent heaven, as absolutely necessary to our happiness in this world

world as well as in that which is to come, we would wish to have them improved and cherished by every individual of the human race. And here, no great danger surely can be apprehended. Our only care, in the management of the softer passions, is to place them on worthy objects, and, in a few possible cases, to keep them within proper bounds; for, we may venture to affirm, that where there is one instance of mischief or inconveniency arising from a too great indulgence, there are at least a thousand that must be imputed to a total suppression of all these social and friendly affections.

The neutral affections are *wonder* or *astonishment*, *fear* or *terror*, *joy*, and *sorrow*. But, as these do not immediately affect our fellow creatures, nor partake in their own nature either of vice or virtue, all we need say, is just to caution against that excess, in any of them, which may be attended with many inconveniencies to us in the common concerns of society, break our spirits, injure our health, and render us unfit, in a great measure, for the duties and pleasures of social and civil life.

"The best way to regulate our passions "about the things of earth, is to live much

" in the expectation of death, and in the view
" and hope of eternal things. Death and
" judgment, heaven and hell, are ſuch grand
" and awful ideas, that where they are duly
" conſidered, they will make the things of this
" life appear ſo very little and inconſiderable,
" as to be ſcarce worthy of our hopes and fears,
" our deſires and averſions, our wrath and re-
" ſentments, our ſorrows and joys. Such a
" ſteady proſpect and expectation of things
" infinite and everlaſting, will, by degrees,
" diſſolve the force of viſible and temporal
" things, and make them unable to raiſe any
" wild and unruly paſſions within us. Happy
" the ſoul that has a ſtrong and lively faith of
" unſeen worlds, of future terrors and glories!
" This will cure the vicious diſorders of fleſh
" and ſenſe, appetite and paſſion! This will
" raiſe the ſpirit on the wings of devout affec-
" tion, to the borders of paradiſe, and attem-
" per the ſoul to the buſineſs and joys of the
" bleſſed."

Dr. WATTS.

SEC-

SECTION IV.

"Epiſtolary correſpondence ſhould not be "carried on in an affected ſtyle, the language "ſhould flow from the pen as naturally as it "would from the mouth."

CHESTERFIELD.

On epiſtolary Correſpondence.

LETTER writing is a ſpecies of compoſition the moſt eaſy and the moſt uſeful of all others. It is little more than common converſation drawn out on paper, and admits of the greateſt freedom, and the greateſt variety. To write a good letter requires no very extenſive abilities, and therefore, as Lord Cheſterfield obſerves, it is a ſhame for a man of tolerable ſenſe to write a bad one. The common rule for epiſtolary compoſition is to write juſt as you ſpeak. Some of Tully's admired epiſtles are exceedingly ſhort and laconic, and ſometimes there is a propriety and beauty in this manner.

IN the greateſt of my afflictions, the health of my dear Tullia gives me the greateſt uneaſineſs, but I need not write much of it to you, I well know you are in as great care about it as myſelf. You would have me come to you ſoon, I perceive I muſt, I ſhould have ſet out

indeed before now, but many things have hindered me, and do ſtill hinder. I expect letters from my friend Pomponius, which I deſire you, by all means, to forward to me the firſt opportunity. Take care of your health.

From the Latin.

M. T. C. *to* TERENTIA.

WHAT are you doing? And what do you purpoſe to do? As for myſelf, I paſs my life in the moſt agreeable, that is, in the moſt diſengaged manner imaginable. I do not find myſelf therefore in the humour to write a long letter, though I am to read one. I am too much a man of pleaſure for the former, and am juſt idle enough for the latter: for none are more indolent, you know, than the voluptuous, or have more curioſity than thoſe who have nothing to do. Farewel.

From the Latin.

PLINY *to* TITIANUS.

MY Lord Biſhop was very much concerned at miſſing you yeſterday: he deſired me to engage you and myſelf to dine with him this day, but I was unluckily preengaged. And, upon my telling him I ſhould carry you out

of

of town to morrow, and hoped to keep you to the end of the week, he has desired that we will not fail to dine with him the next Sunday, when he will have no other company.

I write you this to intreat you will provide yourself *of* linen and other necessaries sufficient for the week; for, as I take you to be almost the only friend I have, that is above the little vanities of the town, I expect you may be able to renounce it for one week, and to make trial how you like my tusculum, because I assure you it is not less yours, and hope you will use it as your own country villa the ensuing season.

I am faithfully yours,

POPE.

" I WOULD have your letter, next " Thursday, be in English, and let it be writ- " ten as accurately as you are able; I mean " with respect to the language, grammar, and " stops; for, as to the matter of it, the less " trouble you give yourself, the better it will " be. Letters should be easy and natural, and " convey to the persons to whom we send " them, just what we would say to them, if " we were with them."

" It

"It is of the greateſt importance to write "letters well; as this is a talent which una-"voidably occurs every day of one's life, as "well in buſineſs as in pleaſure; and inaccu-"racies in orthography, or in ſtyle, are never "pardoned but in ladies."

CHESTERFIELD.

When we have buſineſs, or any common ſubject, to write on, we cannot well be at a loſs for proper and pertinent expreſſions; but the greateſt difficulty is to write a fine letter when we have nothing to communicate.

MADAM,

I CANNOT taſte of your bounty without, at the ſame time, expreſſing my gratitude. You have feaſted me indeed, theſe four days, in the moſt delicious manner; and either there is no pleaſure in the palate, or your cheeſes afford a reliſh of the moſt exquiſite kind. They are not merely an artful preparation of cream; they are the effects of a certain quinteſſence hitherto unknown; they are, I know not what kind of wonderful production, which, with the moſt delicious ſweetneſs, preſerve, at the ſame time, a moſt pleaſing poignancy. Undoubtedly,

edly, Madam, you muſt be the favourite of heaven, ſince you are thus bleſſed with a land that flows with milk and honey. It was in this manner, you know, that Providence formerly regarded its choſen people; and ſuch were once the riches of the golden age. But methinks you ought to limit the luxury of your table to rarities of this kind, and not to look out for any other abundance in a place which affords ſuch charming repaſts. You ought long ſince to have purified your kitchen, and to have broken every inſtrument of ſavage deſtruction; for would it not be a ſhame to live by cruelty and murder in the midſt of ſuch innocent proviſions? I am ſure, at leaſt, I can never eſteem them too much, nor ſufficiently thank you for your preſent. It is in vain you would perſuade me, that it was the work of one of your dairy maids: ſuch coarſe hands could never be concerned in ſo curious a production. Moſt certainly the nymphs of Vienne were engaged in the operation; and it is an original of their making, which you have ſent me as a rarity. If this thought appears to you to be poetical, you muſt remember that the ſubject is ſo too; and might with great propriety make part of an eclogue, or enter into ſome corner of a paſto-

ral.

ral. But I am by no means an adept in the art of rhyming; besides, it is necessary I should quit the language of fable, to assure you in very true and very serious prose, I so highly honour your virtue, that I should think I owed you much, though I had never received any favour at your hands; and if you were not my benefactress, I should be always,

Madam, yours, &c.

BALZAC.

To Madame de la Chetardie.

From the French.

SIR,

WHETHER you are well or ill, alive or dead? And whether you remember that you have a sincere friend here, who is impatient for the pleasure of your company, and that you promised to come here before this time? are the queries I desire you to answer by the bearer, who goes to the Leasowes on purpose to receive those answers, which I hope will solve my doubts, and set my mind at ease. You are two letters in my debt.

The close of Christmas is surely come; for the rooks are building, and confirm the New Style;

Style; yet you remain by your own fire ſide, regardleſs of us abſent mortals, who regret the want of your company, which you beſtow perhaps on your pariſhioners; for I imagine your neighbours of higher rank have abandoned you, as you do us: I ſay *us*, but it is improperly that I write in the plural number, for God knows I am as much alone as an hermit; but however, I ſhall ſee Mr. Outing, and, I believe, Mr. J. Reynolds, here this week; which will rather, I imagine, haſten than retard your journey hither. Neither roads, nor waters, nor winds, nor froſts, muſt be mentioned by you, ſince the cautious Mr. Outing reſolves to encounter thoſe enemies; for, tho' you do not wear a cockade in your hat, I believe you as courageous as he. Adieu: I ſay no more, for you will come and hear whatever I have to ſay, if you are a man of your word; and you will take mine, I dare ſay, when I aſſure you that I am unfeignedly, your faithful and obliged ſervant,

H. LUXBOROUGH.

Lady Luxborough to Mr. Shenſtone.

The following inſtructions have been given for writing letters:

"When

"When you ſit down to write, call off your "thoughts from every thing but the ſubject "you intend to handle. Conſider it with at- "tention, place it in every point of view, and "examine it on every ſide before you begin. "By this means you will lay a plan of it in "your mind, which will riſe like a well con- "trived building, beautiful, uniform, and re- "gular. But ſhould you neglect to form to "yourſelf ſome method of going through the "whole, and leave it to be conducted by giddy "accident, your thoughts on any ſubject can "never appear otherwiſe than a mere heap of "confuſion.

"In the choice of your ſubjects, you may be "allowed the utmoſt liberty. Whatever has "been done, or may be done, or thought, or "ſeen, or heard; your obſervations on what "you know, your enquiries about what you do "not know; the time, the place, the weather, "every thing around you, ſtand ready for your "purpoſe; and the more variety you inter- "mix the better. Set diſcourſes require a dig- "nity or formality of ſtyle ſuitable to the ſub- "ject; but letter writing rejects all pomp of "words, and is moſt agreeable when moſt fa-

"miliar.

" miliar. But though pompous and lofty
" expreſſions are improper, yet the ſtyle muſt
" not ſink into meanneſs. An eaſy complai-
" ſance, an open ſincerity, and an unaffected
" good nature ſhould appear in every place. A
" letter ſhould always wear an honeſt cheerful
" countenance, like one who truly eſteems
" and is glad to ſee his friend; and not like a
" fop admiring his own dreſs, and ſeemingly
" pleaſed with nothing but himſelf.

" Expreſs your meaning as briefly as poſſible.
" Long and well turned periods may pleaſe
" the ear, but they often perplex the under-
" ſtanding. Let your letters abound with
" thoughts more than words. A ſhort and
" plain ſtyle ſtrikes the mind, and fixes an im-
" preſſion; a tedious one is ſeldom clearly
" underſtood, and never long remembered.
" But there is ſtill ſomething requiſite beyond
" all this to the writing of a polite and an
" agreeable letter, and that is, an air of good
" breeding and humanity, which ought to ap-
" pear in every expreſſion, and give a beauty
" to the whole. By this I would not be ſup-
" poſed to mean overſtrained or affected com-
" pliment, or any thing like it, but an eaſy
" genteel and obliging manner of addreſs, a

" choice

"choice of words which bear the moſt civil "meaning, and a generous and good natured "complaiſance."

DEAR BOY,

LET us return to oratory, or the art of ſpeaking well; which ſhould never be entirely out of your thoughts, ſince it is ſo uſeful in every part of life, and ſo abſolutely neceſſary in moſt. A man can make no figure without it in parliament, in the church, or in the law; and even in common converſation, a man that has acquired an eaſy and habitual eloquence, who ſpeaks properly and accurately, will have a great advantage over thoſe who ſpeak incorrectly and inelegantly.

The buſineſs of oratory, as I have told you before, is to perſuade people; and you eaſily feel, that to pleaſe people is a great ſtep towards perſuading them. You muſt then, conſequently, ſee how advantageous it is for a man, who ſpeaks in public, whether it be in parliament, in the pulpit, or at the bar, to pleaſe his hearers ſo much as to gain their attention, which he can never do without the help of oratory. It is not enough to ſpeak the lan-

guage he ſpeaks in, in its utmoſt purity, and according to the rules of grammar, but he muſt ſpeak it elegantly; that is, he muſt chooſe the beſt and moſt expreſſive words, and put them in the beſt order. He ſhould likewiſe adorn what he ſays by proper metaphors, ſimilies, and other figures of rhetoric; and he ſhould enliven it, if he can, by quick and ſprightly turns of wit. For example; ſuppoſe you had a mind to perſuade Mr. Maittaere to give you a holyday, would you bluntly ſay to him, Give me a holyday? That would certainly not be the way to perſuade him to it. But you ſhould endeavour firſt to pleaſe him, and gain his attention, by telling him, that your experience of his goodneſs and indulgence encouraged you to aſk a favour of him; that, if he ſhould not think proper to grant it, at leaſt you hoped, that he would not take it ill that you aſked it. Then you ſhould tell him what it was that you wanted; that it was a holyday; for which you ſhould give your reaſons; as that you had ſuch or ſuch a thing to do, or ſuch a place to go to. Then you might urge ſome arguments why he ſhould not refuſe you, as, that you have ſeldom aſked that favour, and that you ſeldom will; and that the mind may

ſometimes require a little reſt from labour, as well as the body. This you may illuſtrate by a ſimile, and ſay, that as the bow is the ſtronger for being ſometimes unſtrung and unbent, ſo the mind will be capable of more attention for being now and then eaſy and relaxed.

This is a little oration, fit for ſuch a little orator as you; but, however, it will make you underſtand what is meant by oratory and eloquence, which is to perſuade. I hope you will have that talent hereafter in great matters.

To his ſon. CHESTERFIELD.

DEAR BOY,

YOUR promiſes give me great pleaſure; and your performance of them, which I rely upon, will give me ſtill greater. I am ſure you know that breaking of your word is a folly, a diſhonour, and a crime. It is a folly, becauſe nobody will truſt you afterwards; and it is both a diſhonour and a crime, truth being the firſt duty of religion and morality: and who ever has not truth cannot be ſuppoſed to have any one good quality, and muſt become the deteſtation of God and man. Therefore I expect from your truth and your honour, that

you will do that, which, independently of your promiſe, your own intereſt and ambition ought to incline you to do; that is, to excel in every thing you undertake. When I was at your age, I ſhould have been aſhamed if any boy of that age had learned his book better, or played at any play better than I did; and I would not have reſted a moment till I had got before him. Julius Cæſar, who had a noble thirſt of glory, uſed to ſay, that he had rather be the firſt in a village than the ſecond in Rome; and he even cried when he ſaw the ſtatue of Alexander the Great, with the reflection of how much more glory Alexander had acquired at thirty years old than he at a much more advanced age. Theſe are the ſentiments to make people conſiderable; and thoſe who have them not will paſs their lives in obſcurity and contempt: whereas thoſe who endeavour to excel all, are at leaſt ſure of excelling a great many. The ſure way to excel in any thing, is only to have a cloſe and undiſſipated attention while you are about it; and then you need not be half the time that otherwiſe you muſt be; for long plodding, puzzling application, is the buſineſs of dulneſs; but good parts attend regularly, and take a thing immediately. Conſider, then,

which you would choose; to attend diligently while you are learning, and thereby excel all other boys, get a great reputation, and have a great deal more time to play; or else not mind your book, let boys even younger than yourself get before you, be laughed at by them for a dunce, and have no time to play at all: for, I assure you, if you will not learn, you shall not play. What is the way, then, to arrive at that perfection, which you promise me to aim at? It is, first, to do your duty towards God and man; without which, every thing else signifies nothing: secondly, to acquire great knowledge; without which you will be a very contemptible man, though you may be a very honest one: and, lastly, to be very well bred; without which, you will be a very disagreeable unpleasing man, though you should be a very honest and a learned one.

Remember then these three things, and resolve to excel in them in all; for they comprehend whatever is necessary and useful for this world and the next: and in proportion as you improve in them, you will enjoy the affection and tenderness of yours,

To his son. CHESTERFIELD.

THOUGH

THOUGH no man treated me ſo ill at Rome as yourſelf; and I muſt place to your account ſome of the moſt diſagreeable hours I paſſed in all my travels, yet be aſſured I never ſaw any perſon in my life that I had ſo ſtrong an inclination to reviſit, or to whom I would more willingly do the beſt ſervices, in my power. It is not very uſual to gain a man's friendſhip, at the ſame time that one ruins his fortune. This ſucceſs, however, you have had; and your advantage was ſo much more conſiderable than mine in all reſpects, that I had not the power to defend myſelf againſt you in either of thoſe inſtances, but you won both my money and my heart at the ſame time. If I am ſo happy as to find a place in yours, I ſhall eſteem the acquiſition as an over balance to all my loſſes, and ſhall look upon myſelf as greatly a gainer in the commerce that paſſed between us. Though your acquaintance, indeed, hath coſt me pretty dear, I do not by any means think I have paid its full value; and I would willingly part with the ſame ſum to meet with a man in Paris of as much merit as yourſelf. This being the literal truth, you may be well aſſured, Sir, that I ſhall omit nothing in my power to preſerve an honour I ſo highly

esteem; and that I shall not very easily give up a friend whom I purchased at so dear a price. I have accordingly performed every thing you desired in the affair about which you wrote to me; as I shall obey you with the same punctuality in every other instance that you shall command me. For I am, with all the affection that I ought,

Sir, yours, &c.

To Monsieur De Loine. VOITURE.

From the French.

MY LORD,

I AM unacquainted with thanks or praise, having so little deserved any, that I must judge of them rather by the report of others than by any experience of my own. But, if by either I understand any thing of them, all the charm or value they have arises from the esteem a man has of the person that gives them, or the belief, in some measure, of his own deserving them. The first of these circumstances gave so great an advantage to those I had lately the honour of receiving from your lordship in a letter delivered to me by Mr. Dolbin, that the want of the other was but necessary to allay the vanity

they

they might otherwiſe have given me. But where a man can find no ground to flatter himſelf upon the thanks he receives, he begins to conſider whether they are praiſe or reproach: and ſo, I am ſure, I have reaſon to do in the acknowledgments your lordſhip is pleaſed to make me of any favours to your ſon, who has never yet been ſo kind to me as to give me the leaſt occaſion of obliging him. I confeſs I ſhould have been glad to meet with any, though I do not remember ſo much as ever to have told him ſo; but if he has gueſſed it from my countenance or converſation, it is a teſtimony of his obſerving much and judging well; which are qualities I have thought him guilty of, among thoſe others that allow me to do him no favour, but juſtice only, in eſteeming him. It is his fortune to have been before hand with me, by giving your lordſhip an occaſion to take notice of me, and thereby furniſhing me with a pretence of entering into your ſervice; which gives me a new title to any I can do him, and your lordſhip a very juſt one to employ me upon all occaſions.

Notwithſtanding your lordſhip's favourable opinion, I will aſſure you, it is well for me,

that our work here requires little skill, and that we have no more but forms to deal with in this congress, while the treaty is truly in the field, where the conditions of it are yet to be determined. This is all I can say of it; nor shall I increase your lordship's present trouble beyond the professions of my being,

My Lord,

Your Lordship's, &c.

To the Bishop of Rochester. Sir W. TEMPLE.

SIR,

YOU stole in and out of town without seeing the ladies or me, which was very ungratefully done, considering the obligations you have to us, for lodging and dieting with you so long. Why did not you call in a morning at the deanery? Besides, we reckoned for certain that you came to stay a month or two, as you told us you intended. I hear you were so kind as to be at Laracoe, where I hope you planted something; and I intend to be down after Christmas, where you must continue a week. As for your plan, it is very pretty, too pretty for

for the use I intend to make of Laracoe. All I desire is, what I mention in the paper I left you, except a walk down to the canal. Pray come to town and stay some time, and repay yourself some of your dinners. I wonder how a mischief you came to miss us. Why did you not set out a Monday, like a true country parson? Besides, you lay a load on us, in saying one chief end of your journey was to see us; but I suppose there might be another motive; and you are like the man that died of love and the cholic. Let us know whether you are more or less monkish; how long you found yourself better by our company, and how long before you recovered the charges we put you to. The ladies assure you of their hearty services, and I am, with great truth and sincerity,

Your most faithful humble servant,

To Mr. Wallis. J. SWIFT.

MY DEAR OLD MAN,

AT my arrival at this dear and delightful place, I was welcomed with a letter from you, which had lain some days on my table. Your

commands will be ever obeyed by me with pleasure, which is still increased by your desiring to know how we go on in the gardens. We are hard at work both within and without doors, but in the gardens we are outdoing Hannibal, and working through rocks more obdurate than the Alps. This difficult task is undertaken in order to complete the three hanging terraces that shall exceed any of the eastern gardens; perhaps too, to indulge a secret pride, that from the lowest of these I may look down on the highest of my neighbours. The wood walk, which I designed a labyrinth, is almost finished. Three little fountains, at three several distances, add to the beauty of the place. The goddess of the spring, and her follower the deity of summer, stand smiling at the beautiful prospect in the distant vale, while Bacchus, in another cabinet of wood, presents you with the produce of autumn, to banish melancholy and dissipate gloomy thoughts. Winter is seen shivering in a corner, to remind us of mortality; and I think I must carry a death's head always in my pocket, lest the charms of Marston make me forget to hope one day to be an inhabitant of the kingdom of heaven.

I have

I have now told you all that will be finiſhed next ſummer. I am ſcratching out upon paper ten thouſand deſigns for the other parts of the gardens, and my plans commonly ſhare the ſame fate that I wiſh may befall all my works, they are thrown into the fire and forgotten.

From the gardens, if you will enter into the houſe, you will ſee a repreſentation of the golden age; the cats, the dogs, the birds, the children, the maſter, and the ſervants, *omnes ſine vindice tuti* *. Lions at Marſton would loſe their fierceneſs; the panther would grow tame; within my territories the emperor and the king of France would be reconciled; whilſt, like my firſt parent, I ſtand in the garden which my great Creator hath planted for me, and where he hath made every tree pleaſant to the ſight, nor can I fall but by diſobedience, from which, perhaps, your prayers, and my own endeavours, may preſerve me.—But I am returned to the garden, when I was juſt going to carry you into the hall. There you will ſee as fine a ſet of arms as are in his majeſty's three kingdoms: pictures and marble tables adorn

* *All ſafe without a protector.*

other ſides of the room; but I am more delighted with the proſpects from the windows than from the moſt magnificent moveables that can be invented. The great dining room is covered with pictures: two beautiful canary birds hang near the windows, and, however delighted I may ſometimes be with Italian muſic, theſe choriſters charm my ears more than the ſofteſt notes of Cuzzoni's voice ever did. In this room I have had the honour to entertain one of the greateſt men of this nation, your much honoured Lord Carteret; with him were Lord Weymouth, &c. Our champaign flew about with the alacrity it uſually does in this houſe, nor is the maſter ever better pleaſed than when he has an opportunity of improving himſelf by the converſation and countenance of ſuch men. I am then, methinks, in the ſame ſituation in which a Greek epigram, which Fenton has tranſlated, puts old Homer, I am liſtening to Apollo ſinging, and ſtealing his ſong from him.

I will not tire you with a deſcription of any other parts of the houſe, with which you are already well acquainted. The days are now grown ſhort; I have therefore prepared all the amuſements within doors that will make a

ſolitary

ſolitary life agreeable. When my children are put to bed, I betake myſelf either to the ſtudy of hiſtory, poetry, or natural philoſophy; and with theſe I make ſhift to ſit up till towards eleven; and then, like Othello, I put out the light, and, without his guilt, wiſh for Deſdemona; but in vain. And, if ever I am melancholy, it is then, when I cannot help repeating what that black monſter ſays, with the additional horror of ſoul, which attends murder,

"My wife! My wife! What wife? I have no
"wife!
"O inſupportable! O heavy hour!"

Some times indeed, unluckily enough for my friends, I am in a humour to write long letters, and that, you ſee, is the preſent turn of my temper, for I have been gazing at dried butterflies, hornets, and beetles, till I remembered I was a letter in your debt, and ſo took a reſolution to pay you with intereſt.

Lord Boyle is very much your humble ſervant. He is employed all day long on my errands, which he executes without the leaſt miſtake. He puzzles me ſometimes with his queſtions, and makes me bluſh with his obſervations.

vations. I endeavour to turn off the discourse as well as I can; but if I do not take care, the boy will soon grow too wise for me, and find out that there are but few years difference in our age, and much fewer in our understandings. Hammy, who is less sedate than his brother, contents himself with his tops and his marbles, without enquiring into the natural causes of things; by this means, the youngest bids fair to be the favourite, for I find I must give the other a rap over the head in my will, or the next age will quite forget me.

The great king Nobby brought me home safe in the dark last night, and the invincible Hector is faithful and courageous still. Our aviary hath received a great loss by the death of a favourite paroquet, who died, as he lived, with silence and tranquillity: he has left a disconsolate widow, who, we feared, would not have survived him, but, to my great joy, has admitted the addresses of an Indian nightingale, who courts her every morning with a song. This is the state of men and beasts at Marston; while our neighbours have their misfortunes. Lord Weymouth has had a fall from his horse, by which his life was endangered. Lady Weymouth

mouth has miſcarried, occaſioned by the fright ſhe received at ſeeing her lord brought home bloody and lifeleſs.

Great, undoubtedly, are the preparations for the enſuing nuptials; but let them bury, or let them marry, I am content, ſo that the fates permit me to be lord of Marſton, and

your humble ſervant,

To Thomas Southerne, Eſq. ORRERY.

DEAR SIR,

I THANK you moſt affectionately for your obliging enquiry after me, and I bleſs God, have the ſatisfaction to inform you that I am very well, after the moſt agreeable journey I ever had in my life. We travelled ſlowly and commodiouſly, and found Wales a country altogether as entertaining as it was new. The face of it is grand, and beſpeaks the magnificence of nature; and ſo enlarged my mind, in the ſame manner as the ſtupendouſneſs of the ocean does, that it was ſome time before I could be reconciled again to the level countries: their beauties were all in the little taſte; and, I am afraid, if I had ſeen Stow in my

way

way home, I ſhould have thrown out ſome very unmannerly reflections upon it. I ſhould have ſmiled at the little niceties of art, and beheld with contempt an artificial ruin, after I had been agreeably terrified with ſomething like the rubbiſh of a creation. Not but that Wales has its little beauties too, in delightful ſtreams and fine vallies; but the things that entertained me were the vaſt ocean, and ranges of rocks, whoſe foundations are hid, and whoſe tops reach the clouds. I know ſomething of your caſt of mind, I believe, and I will therefore take the liberty to give you an account of an airing one fine evening, which I ſhall never forget. I went out in the cool of the day, and rode near four miles upon the ſmooth ſhore, with an extended view of the ocean, whoſe waves broke at our feet in gentle murmurs: from thence we turned into a little village, with a neat church and houſes, which ſtand juſt at the entrance of a deep valley: the rocks roſe high, and near, at each hand of us, but were, on one ſide, covered with a fine turf, full of ſheep and goats, and grazing herds, and, on the other, varied with patches of yellow corn and ſpots of wood, and here and there a great piece of a bare rock projecting. At our

feet

feet ran a ſtream clear as cryſtal, but large and foaming, over vaſt ſtones rudely thrown together, of unequal magnitudes, and over it a wooden bridge, which could ſcarce be ſaid to be made by the hands of art; and, as it was evening, the hinds appeared, in many parts of the ſcene, returning home, with pails upon their heads. I proceeded in this agreeable place till our proſpect was cloſed, though much illuminated, by a prodigious cataract from a mountain, that did, as it were, ſhut the valley. All theſe images together put me in mind of Pouſſin's drawings, and made me fancy myſelf in Savoy at leaſt, if not nearer Rome. Indeed, both the journey and the country, and the reſidence, were moſt pleaſing to me.

I am, dear Sir,

Yours, &c.

To Mr. Duncombe. THOMAS BANGOR.

YOUR kind letter, dear Sir, ſhould have been ſooner anſwered by me, if a gouty winter, and an unhealthy ſpring, had not rendered my correſpondence irkſome, becauſe it muſt have been plaintive. I judge of my friends by myſelf, and therefore would at leaſt hide from them all complaints till entirely over; well knowing

knowing what the heart feels on these occasions. The heat of Italy is universally acknowledged; so ought the cold to be; yet I have seldom heard it mentioned. Being perfectly idle, I have kept a diary of the weather, and it would amaze you to see the account from December to the middle of May. The uncertainty of the weather was still more surprising than the cold: we have had all kinds of seasons in a day. For the future, think better of the situation of our own island than you have done. I have been a terrible sinner in my opinion of England. Travelling has corrected and opened my eyes in that particular. I repent, and shall sin no more.

We are settled in a country house near Florence. The situation is high, the prospect pleasant, and the distance from town allows my daughter the benefit of all her masters, which are many and excellent in their kind. Forgive the Florentines their morals, which appear not openly bad to strangers, and they are an obliging civil people; who, though without liberty themselves, love to see instances of it in others; so that we live here very much at our ease, and if not with great pleasure, at least not with discontent.

We

We have ſome men of letters in Florence that do honour to their country. Moſt of them read and underſtand Engliſh. I was amazed to find our authors and language in ſuch high eſteem in this part of the world. Let me name ſome of theſe literati. The perſon among them with whom I have the greateſt friendſhip is Dr. Cochi, a moſt worthy, learned, and ingenious phyſician. He is in himſelf a living library, and has a heart not at all inferior to his excellent head. He was in England with the the late Lord Huntingdon, and ſpeaks Engliſh fluently and well. So does the Abbe Nicolini, who has alſo been in England; and is a man of great family, of excellent ſenſe, thorough knowledge of books, perſons, and things, and particularly attached and obliging to the travellers of our nation. The Abbe Boundalmonte is ſuperior to moſt, and inferior in learning to none.—There are ſeveral others, but I have ſent you a triumvirate not eaſily to be paralleled.

I ſuppoſe the winter has abounded, as uſual, in London, with infinite productions of wit, or what wiſhes to be wit; but as yet I have ſcarce ſeen an Engliſh book. I expect ſome ſoon; amongſt

amongst the rest Mr. Johnson's Dictionary, and Hume's History of Great Britain. The latter has made a noise, so as to raise the curiosity of many here. After this expected parcel, I shall scarce venture to send for any more books, lest they fall a prey to the Gallic privateers, who will drown all English books, as evil spirits, that ought to be laid in the sea. I am sorry that the chorus of the popular song is *bella, horrida bella* *. As yet we have gained so little by wars, that my wishes are all for peace; but if we must have a war, let it be sharp, short, and decisive.

Your kindness will make you glad to know, that I am perfectly recovered; but I owe my recovery to the heat, and not the cold of Italy. The latter indeed was too strong for me, and knocked me down. I am now enjoying the former, and, as yet, think it agreeable as well as wholesome. The evenings are delightful. We generally walk from eight to ten, without fear of damps, which, you will allow, is a most happy circumstance.

Few books are written here, some are, but they are local; and the Florentines are in too

* *Wars, horrid wars.*

decayed

decayed a state to produce any great or noble work, though they enjoy the finest and some of the rarest manuscripts in the world. The scene of Florence is melancholy. The city extremely beautiful, but poverty and idleness in every street. The shops are shut up four or six hours in the middle of the day. By that you will judge of their trade. Sir Horace Mann, the king's resident here, does great honour to our nation. He lives nobly, keeps an assembly once a week, and omits no act of friendship to his countrymen or to the Italians; so that scarce any minister was ever so much or so justly esteemed and beloved.

My paper draws me to an end. I will finish almost in your own words: — Objects, when viewed near, lose their lustre; and the admiration, which first possesses us, turns into a kind of familiarity, that sometimes is the parent of contempt.

I am, dear Sir, &c.

To Mr. Duncombe. CORKE.

AS every one is willing to believe the thing they wish, so I cannot but hope, that letter

muſt be written with more than common kindneſs, which, directed to my houſe in Hanover-ſquare, has followed me not only to France, but through every place in it that I have ſtopped at. I am much obliged to you, Madam, for giving yourſelf that trouble with Lord Lempſter's letter to his brother. I am very glad the gentleman is ſo good as to keep it, for he will ſoon be, if he is not already, returned to Port Mahon, and ſhould be ſorry he miſſed the receiving it.

Your Ladyſhip's obliging command of writing to you, I with great pleaſure obey, but am aſhamed to think how little entertainment I can ſend you from a country that is eſteemed an inexhauſtible fund of amuſements to all the polite world that ſees it: neither am I inſenſible to all its charms; a clear air, a beautiful and well cultivated ſoil, with a civil and diverting people. Yet all this is nothing but what Gordon's Grammar can tell you better than I. What then? Am I to deſcribe palaces, parks, and gardens, which, beſides, that you have heard a thouſand times already, I ran over in ſuch haſte, I ſcarce know where I ſaw this apartment, that grove, or the other caſcade?

The

The ſum of all of them is this: Lewis the Fourteenth for ever had Pharamond in his view; love, arms, and arts, were the characters in which he ſtrove to tranſmit his name to poſterity. But, like the Egyptian monarch, he is deceived: a little time has worn thoſe pompous forms away, and vanity appears the only architect. This Lewis takes a different turn, and if he gave the leaſt occaſion to ſuſpect his reading, I ſhould believe he fetched his pattern from the Italian Paſtor Fido, and that Silvius was the man. Thus much for kings.

And now, to ſhew you how little elſe I can ſay, I will inform you of my ſituation and manner of life. The firſt is in a ſmall, but very pretty village, with two or three gentlemens families in it. My houſe is old, but convenient, with as large a garden as I deſire. My dreſſing room looks down on the river Seine, which runs through a various and delightful country. For the ſecond, I riſe early, work a little, read more, and walk very much; this being the vintage, adds greatly to the pleaſure of the laſt. As I do not talk French, I cannot converſe ſo freely as I would with my neighbours, and, I fear, I am too old to learn. But were it otherwiſe,

wiſe, I have, for this laſt fortnight, been ſo uneaſy for Sophy, who has had an intermitting fever, that I could think of nothing elſe till ſhe was better, which, I thank God, ſhe is at preſent.

I heartily hope this may find your Ladyſhip, Lord Hertford, Lord Beauchamp, and Lady Betty, in all the happineſs you merit and your friends wiſh; in which number permit me to place, dear Madam,

Your Ladyſhip's moſt obliged,

And moſt obedient humble ſervant.

To the Counteſs of Hertford. H. LOUISA POMFRET.

SIR,

THE only news you can expect to have from me here is news from heaven; for I am quite out of the world, and there is ſcarce any thing that can reach me except the noiſe of thunder, which undoubtedly you have heard too. We have read in old authors of high towers levelled by it to the ground, while the humble vallies have eſcaped. The only thing

that

that is ſuppoſed to be proof againſt it is the laurel, which, however, I take to be no great ſecurity to the brains of modern authors. But to let you ſee that the contrary to this often happens, I muſt acquaint you that the higheſt and moſt extravagant heap of towers in the univerſe, which is in this neighbourhood, ſtands ſtill undefaced, while a cock of barley in our next field has been conſumed to aſhes. Would to God that this heap of barley had been all that had periſhed! Unhappily, beneath this little ſhelter ſat two much more conſtant lovers than ever were found in romance under the ſhade of a beach tree. John Hewet was a well ſet man, of about five and twenty; Sarah Drew might be rather called comely than beautiful, and was about the ſame age. They had paſſed through the various labours of the year together with the greateſt ſatisfaction; if ſhe milked, it was his morning and evening care to bring the cows to her hand. It was but laſt fair he bought her a preſent of green ſilk for her ſtraw hat; and the poeſy on her ſilver ring was of his chooſing. Their love was the talk of the whole neighbourhood; for ſcandal never affirmed that they had any other views than the lawful poſſeſſion of each other in marriage. It

was that very morning that he had obtained the consent of her parents, and it was but till the next week that they were to wait to be happy. Perhaps in the intervals of their work they were now talking of their wedding clothes, and John was suiting several sorts of poppies and field flowers to her complexion, to choose her a knot for the wedding day. While they were thus busied, it was on the last of July, between two and three in the afternoon, the clouds grew black, and such a storm of thunder and lightning ensued, that all the labourers made the best of their way to what shelter the trees and hedges afforded. Sarah was frightened, and fell down in a swoon on a heap of barley. John, who never separated from her, sat down by her side, having raked together two or three heaps, the better to secure her from the storm. Immediately there was heard as loud a crack as if heaven had split asunder; every one was solicitous for the safety of his neighbour, and called to one another throughout the field. No answer being returned to those who called to our lovers, they stepped to the place where they lay; they perceived the barley all in a smoke, and then spied this faithful pair; John with one arm about Sarah's neck, and the other

held

held over her, as to screen her from the lightning. They were both struck in this tender posture. Sarah's left eyebrow was singed, and there appeared a black spot on her breast; her lover was all over black, but not the least signs of life were found in either. Attended by their melancholy companions, they were conveyed to the town, and the next day interred in the same grave*.

My Lord Harcourt, at Mr. Pope's request and mine, has caused a stone to be placed over them, upon condition that we should furnish the epitaph.

When eastern lovers feed the funeral fire,
On the same pile the faithful pair expire;
Here pitying heaven that virtue mutual found,
And blasted both, that it might neither wound.
Hearts so sincere th' Almighty saw well pleas'd,
Sent his own lightning, and the victims seiz'd.

But my lord is apprehensive the country people will not understand this, and Mr. Pope says he will make one with something of scripture in it, and with as little poetry as Hopkins and Sternhold. I am, &c.

GAY.

* In Stanton Harcourt Church Yard.

NEAR this place lie the bodies of
JOHN HEWET and SARAH DREW,
an industrious young man
and virtuous maiden of this parish;
who, being at harvest work,
(with several others)
were in one instant killed by lightning
the last day of July 1718.

Think not by rigorous judgment seiz'd
A pair so faithful could expire;
Victims so pure heaven saw well pleas'd,
And snatched them in celestial fire.
Live well, and fear no sudden fate,
When GOD calls virtue to the grave,
Alike 'tis justice, soon or late,
Mercy alike to kill or save.
Virtue unmoved can hear the call,
And face the flash that melts the ball.

POPE.

DEAR SIR,

I AM extremely concerned to hear of the unfortunate accident that has befallen you, for I can truly say, and hope to be believed, that next to your relations, I do not think you have any friend who is more sincerely interested for your welfare than myself. Misfortunes of this nature will sometimes happen in spite of the greatest care in the world; and when they do,

it

it is the greateſt happineſs to be well armed with patience, and to be able, as all wiſe men are, ſome way or other to make our advantage of them: and though it is experience purchaſed at a very dear rate, yet when a man has paid the price for it, it is very hard if he ſhould not gain ſomething at leaſt. Knowledge and wiſdom are properly enough ſaid to be often born of affliction, an offſpring painful in the birth, but of the moſt valuable poſſeſſion. Indeed the reaſonings of philoſophers and divines are very idle to one who is in extremity of pain: but when he is come to himſelf, and at leiſure for reflection, ſuch ſevere admonitions as yours were, do of themſelves preach to him, and offer him rules of prudence: they require him to uſe caution againſt all ſuch ills as may be avoided, and to prepare againſt ſuch as cannot. They teach him to value himſelf aright; and ſince he finds his body ſubject to a thouſand accidents, to turn his care rather to the noble entertainment and improvement of his mind; to purſue the pleaſures of a rational being, which conſiſt in wiſdom, virtue, and good ſenſe, and to ſtand up with bravery and reſolution, and anſwer the great end of his creation. All this may be done without a man's turning hermit, or forſwearing his innocent pleaſures

or diversions, without forsaking company, or, when he is in it, appearing morose or precise. It will not make him awkward, unfashionable, or stiff; on the contrary, it will accomplish him, and make him polite; and I will venture to say, that it will not only make him a better man, but a finer gentleman. I find, Sir, that I am betrayed into a long letter before I was aware: perhaps I have been too officious and talkative; but you will pardon me, since I have been only representing to you what I suppose may have been your own thoughts on this occasion. I am very glad to understand that you are in a fair way of recovery. I hoped to have been with you before this time, but I have chains that hold me here still, and will not be broken. As soon as I can possibly get free, I will hasten down to you, with eagerness and affection, to pay the acknowledgments of, Sir, Yours, &c.

JOHN HUGHES.

To — Smith, Esq; on breaking his leg by a fall from his horse.

MADAM,

I SHOULD have ventured to write to your Ladyship sooner, to express my concern for the melancholy occasion of this, and, I be-

 lieve,

lieve, many other letters, if I had not been fearful of increasing your trouble, and thought it greater respect to forbear while it was new. Yet, though I have had much affliction of my own, by my father's having been dangerously ill above three weeks, and continuing yet very weak, I have not been without a just sense of your Ladyship's, who, by your exceeding goodness to others, are entitled to all the returns of sympathy they can express: and I am sure, I shall always think myself concerned in whatever befalls a family for which I have a very great honour, though a stranger to that part of it, in which it hath pleased God to make so sad a breach. It would be a very great satisfaction to me if I thought that any thing I could offer, joined with the better assistance of those who are more capable, could afford your Ladyship any consolation in your sorrow; which, though it has a very great cause, might have been much more aggravated, if Providence had not in mercy spared more than half the family to be remaining comforts. And though I am very sensible of how little force reason is against the sentiments of nature, yet, your Ladyship is so good a Christian as to be capable of a better aid from that excellent religion, whose peculiar privilege it is to afford a sovereign remedy

for the worſt of evils by the principle it teaches, that all events are ordered by a wiſe and good Being, who always knows and intends what is beſt for us, and will make every thing promote it, if we are not wanting to ourſelves. And ſince we are not left to chance, and know that the Author of our lives has made them equally liable to outward accidents, as well as to inward diſeaſes and decays, and that he has a right to take back what he gave in ſuch a manner as he thinks fit. I ſubmit it to your Ladyſhip's conſideration, whether any ſort of death, how extraordinary ſo ever, can be properly called unnatural; or any life ſaid to be cut ſhort, which has meaſured its appointed length; and infinite wiſdom only knows whether the continuance of our friends lives would always prove for their or our happineſs, even when we moſt paſſionately deſire it.

This I could not but mention, and, if your Ladyſhip is not partial to your grief, you will attend to theſe arguments of reſignation, with which your own mind can better furniſh you than any thing that I can write. I pray God comfort your Ladyſhip, and that honourable perſon who is the more immediate ſufferer.

I am,

I am, with the greatest respect and sincerest wishes for your Ladyship's health and that of your whole family, Madam,

Your Ladyship's, &c.

J. HUGHES.

To the Countess Dowager of Donegall, on the loss of three grand daughters by a fire at Belfast in Ireland.

I THANK my GOD, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast towards the Lord Jesus Christ, and towards all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing, which is in thee, in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, Brother.

Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet, for love's sake, I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds, who, in time past, was to thee unprofitable, but now profitable to me and to

thee: whom I have sent again. Thou therefore receive him, that is my own bowels; whom I would have retained with me, that, in thy stead, he might have ministered to me in the bonds of the gospel.

But without thy mind would I do nothing; that thy benefit should not be, as it were, of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever. Not now as a servant, but above a servant, a brother beloved, indeed unto me, but how much more unto thee, both in the flesh, and in the LORD?

If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee aught, put that on mine account. I Paul have written it with mine own hand, I will repay thee: albeit, I do not say to thee how thou owest unto me even thy own self besides. Yea, Brother, let me have joy of thee in the LORD.

Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

To Philemon. PAUL.

SEC-

SECTION V.

"Tribute to whom tribute, cuſtom to whom "cuſtom, fear to whom fear, honour to whom "honour."

PAUL.

On Subordination in Society.

IT was not good that Man, as a rational and ſociable creature, ſhould be alone; and therefore the firſt care of his beneficent Creator was to provide an help meet for him, and to lead him into all the tender connections of ſocial life. The bands of human ſociety, and the ſubordinate claſſes of mankind, in the preſent ſtate of the world, are numerous; but, for the ſake of order, we may perhaps with propriety compriſe them under a twofold diſtinction, *natural* and *political*.

The firſt in order is the *conjugal* relation, or that which ſubſiſts between man and wife; which, tho' formed by the compact or conſent of the parties, is nevertheleſs founded in that natural propenſity or affection which the great Creator hath implanted in our conſtitutions, and may therefore be conſidered rather as a natural than a political union.

In

In this relation the man is to be acknowledged the head of the woman, not to exercise unreasonable authority, or to lord it over her, not to treat her with cruelty and violence; but to protect and defend her as the weaker vessel, to love and cherish her as his own flesh. In forming this connection, we fall in with the manifest designs of indulgent heaven, enjoy the indearments and pleasures of the most intimate friendship, and transmit the principles of virtue and knowledge to the rising generation: and therefore, in every virtuous and civilized nation, all proper encouragement should be given to a connection so honourable in itself, and so important to the interest of human society.

The *parental*, and its correlative, the *filial* relation, or that which subsists between parents and children, is next to be considered. There is even in the brute creation a wonderful instinct or oeconomy in the preservation of its young. Animals the most sluggish and indolent, nay, the most timorous and fearful on other occasions, become active and vigilant, fierce and desperate in defence of their infant offspring. No labour or toil, no difficulty or danger shall discourage them, in the discharge of that trust,

which

which the Author of Nature has committed to them; and they will die themſelves rather than ſuffer the precious depoſit to periſh or be deſtroyed. And what is this, but the analogy of natural affection, ſubjected to reaſon and conſcience, in man? which, one would think, could never be totally obliterated, had we not too many lamentable proofs of it, even in the moſt abandoned of the human ſpecies.

This relation involves care, inſtruction, and government on the part of the parent; gratitude, reſpect, and obedience on the part of the child; both founded in affection, and directed to mutual advantage. The articles of government and ſubjection may be more eſpecially reſtricted to a ſtate of nonage, and ſhould, perhaps, gradually relax as the minor improves in underſtanding, and may be ſuppoſed more capable of thinking and acting for himſelf. But thoſe of affection, reſpect, and reverence, ſhould, if poſſible, increaſe with time, and acquire all the force and perfection that principle and habit, reaſon and conſcience, can give them. Nor ſhould this filial affection, or reverence, wholly terminate on our parents or immediate progenitors; it ſhould be extended, in a lower

degree,

degree, at least, to all whose age, experience, or piety, may seem to require it of us.

There is another natural relation or union, which we call the *fraternal*. It connects the descendents of a common ancestor, and has no superiority or subordination but that which arises from priority of birth. It is founded in mutual affection and sympathy, exemplified in a variety of kind and friendly offices, calculated to alleviate the distresses, and promote the happiness of the whole family. Nor should we consider this relation as confined to the immediate descendents of the same parent; it ought to be extended to all the collateral branches, to the kinsfolk and relations in the remotest degree; nay, it should comprehend the whole human race, the whole family of mankind, which God hath made of one blood to dwell on all the face of the earth. We may, indeed, be allowed to indulge a more tender concern and affection for our relations and countrymen than for strangers and foreigners; but shall we break through the common ties of nature, and forget that we are citizens of the world? God forbid! We are all his offspring; we are all born of one common father, and consequently we are brethren.

These

These are the natural connections of social life, or those which have their origin and existence in a state of nature. And these, it may be supposed, had it not been for the depravity of mankind, would have been sufficient to answer all the purposes, and secure to us all the advantages of human society. In this state every man's dominion, if it may be called a dominion, would have been restricted to his own family; and that would not have been extended, with any degree of authority, beyond the minority or nonage of his posterity. As soon as a son should become capable of providing for himself, at least as soon as he should separate from his father, and head a family of his own, the father's authority over him would cease of course; and he, in his turn, be invested with that power which his father had exercised before him. The rights of mankind would have been equal, and the earth in its natural state, and all its productions, enjoyed in common; with this difference only, that labour, by whomsoever bestowed, and preoccupation, by whomsoever enjoyed, would have determined the property of the several individuals. That man, who should have gathered a basket of apples, acorns, or any other natural

produce

produce of the earth, would have acquired an exclusive property; for, though all had an equal right to them before, yet, when gathered, no one could have any claim to them but himself. If any one, in like manner, should inclose, clear, and cultivate a piece of common ground, he would be entitled to that ground, and the produce of it, by virtue of his labour and preoccupation.

Thus, even in a state of nature, property might be obtained and secured to the possessor. The grand reason of this is, that no one could be injured by this distinction. When one person or family had taken a portion, and made a settlement, there was still sufficient for the rest of the tenants in common, and they might, by the like labour and industry, accommodate themselves with an equal allotment. Indeed, if any one, through covetousness or inadvertency, should have laid up more of the necessaries of life than was sufficient for his subsistence, or more than he could make use of before it would perish, there would have been reason of complaint, especially if his neighbours, at the same time, should be in want; and, in that case, it would have been lawful for them to insist on a proper division.

The

The grand rule of morality in a ſtate of nature, as well as in that of political ſociety, is "*To do to all men, as we would they ſhould do unto us.*" This is the law of nature, the law of conſcience, and the law of God. And, if this law, ſo important and comprehenſive, had been univerſally obſerved, it would have ſuperſeded the neceſſity of a civil magiſtracy, and have ſecured to us all the advantages of the beſt conſtituted government, without the many inconveniencies that neceſſarily attend it.

But though the ties of nature, ſtrictly obſerved, would have ſufficiently ſecured the property, liberty, and life of every individual, and realized the imaginary golden age of the poets, yet the early defection of mankind rendered ſuch a ſtate of things abſolutely impracticable. Oppreſſion and violence, poverty and want, robbery and murder, ſoon made their appearance in the world; affrighted Nature ſhuddered at her own depravity, weakneſs, and miſery; and was ſoon obliged to ſeek her ſecurity and accommodation, in the various regulations of political or civil life.

The origin of all civil or political ſociety is the mutual compact or agreement of the ſeve-

ral parties. Without ſuch a compact, either expreſſed or underſtood, ſociety cannot, with any propriety, be ſaid to exiſt. Abſolute power, exerted, is real tyranny; abſolute ſubjection, exacted, is real ſlavery; and, whatever appearance there may be of order and ſubordination in ſuch a connection, the idea of ſociety is abſolutely excluded.

There is a great variety of diſtinctions in political or civil life, which it would be unneceſſary, or beſide our preſent purpoſe to inveſtigate. We will only juſt mention two of the moſt common and comprehenſive.

The firſt is that which ſubſiſts between the *maſter* and the *ſervant*. In virtue of this connection, the ſervant ſurrenders his time, labour, and ſkill, for a certain term, to the uſe of his maſter; in conſequence of which, he becomes entitled to a certain ſtipend, or ſome other ſtipulated emolument, as a compenſation for his ſervices; and hence the obligation as well as the advantage appears to be mutual. It has been doubted whether any one has a right to ſurrender life and limb to the diſpoſal of another. But we may venture to affirm that life, at leaſt, is not a transferrable property; we have no right

to dispose of it ourselves, and therefore we cannot convey that right to another; and, if we could, it is impossible we should ever receive an adequate compensation. It may, with much greater reason, be doubted, whether, in any case, except it be as an exemplary punishment for some notorious crime, we can be justified in making slaves of our fellow creatures. The right by conquest or purchase, which has been much insisted on, may be justly suspected as inconsistent with the natural rights of mankind, and all the principles of justice and humanity. We therefore make no scruple to stigmatize the slave trade, in all its branches, as an unjust and infamous traffic.

The other civil or political connection, which we have principally in view, is that which subsists between the *sovereign* and the *subject*. The great design of this important distinction, in political society, is the public good. Whatever be the supposed origin, whatever be the subsisting form, this maxim will hold, *The grand, the only intention of all government, is the public good.* And, we venture to say, so far as this is neglected, so far as this is not made the first principle in the measures of government, the grand and primary intention is manifestly perverted.

perverted. Suppose this distinction to have been the immediate appointment of God, it would be blasphemy to say it was not intended for the good of mankind; suppose it to have originated in the appointment or choice of the people, what but the public good, either real or imaginary, could, with any propriety, determine that choice? Or suppose it to have originated in a thirst of power, to have been the artful scheme of an ambitious man to enslave or impose on a number of his fellow creatures, the public good must have been the pretence on one side, or at least the general expectation on the other, or it could never have been so universally established as we now find it. Whatever prejudices mankind may have discovered in favour of the monarchical, the aristocratical, the democratical, or any other form, the public good has been the avowed principle of their predilection. Nor has it ever been relinquished but by the most abandoned votaries of despotic power, men destitute of all public spirit and public virtue. But, though the public good has been the general pretence, it is melancholy to think, in how many instances it has been sacrificed to avarice and ambition, or totally disregarded.

"The

"The civil war which broke out between "Cæſar and Pompey," as Dean Prideaux obſerves, "ended, at length, in the deſtruction "of the old Roman government, by changing "it from a republic to a monarchy, under "which that empire ſunk by quicker degrees "than it had before riſen. One of theſe could "not bear an equal, nor the other a ſuperior. "And through this ambitious humour, and "thirſt of power in theſe two men, the whole "Roman empire ſuffered the moſt deſtructive "war that ever afflicted it. And the like folly," continues the dean, "too much reigns in all "other places. Could about thirty men be "perſuaded to live in peace, without enter-"prizing on the rights of each other for the "vain glory of conqueſt, and the enlargement "of power, the whole world might be at "quiet; but their ambition, their follies, and "their humour leading them conſtantly to en-"croach upon, and quarrel with each other, "they involve all that are under them in the "ſame miſchief, and many thouſands are they "which daily periſh by it. So that it may "almoſt raiſe a doubt, whether the benefit, "which the world receives from government, "be ſufficient to make amends for the calami-"ties which it ſuffers from the follies, miſ-

"takes,

"takes, and maleadminiſtration of thoſe that "manage it."

We have not introduced this juſt and melancholy reflection from ſo great a writer to diſparage civil government, or leſſen our attachment to it, but rather to ſhew how greatly the beſt conſtitution of things may be abuſed and perverted.

The revolutions in government, which have been effected in the ſeveral kingdoms of the world, are many; but as ſoon as the convulſions, uſually attendant on ſuch events, have ſubſided, government, in ſome form or other, has recovered its wonted authority and vigour. No civilized nation, that we know of, amidſt all their changes, have yet ſo much as thought of returning to a ſtate of nature. This, in all probability, would be a fatal expedient. It is only in political ſociety, and under the protection of civil government, that we can expect any real and permanent ſecurity: property, liberty, and life, would be infinitely precarious without it.

In civil ſociety we give up a part of our liberty and property for the better ſecurity of the

the remainder. On much the ſame principle, I give twenty ſhillings a year to the inſurance office to ſecure me from the depredations of fire, or to indemnify any loſs, in my goods and chattels, that I may ſuſtain by it. The ſecurity of political ſociety is the due execution of the laws. No man is ſuffered to injure my perſon, property, or reputation, without being amenable to the laws of his country, or without an obligation to make me that ſatisfaction which the law determines to be adequate to the injury he has done me; and therefore, when the law is open to every individual, and ſuffered to have its due courſe, we have all the ſecurity that can be expected in civil ſociety.

When laws are greatly multiplied, as they generally are in free and commercial ſtates, it may be expected that ſome of them ſhould be defective, ſome unreaſonable, and others perhaps impracticable; and therefore it is a pity that the ſtatute law is not ſubjected to a minute reviſion, once at leaſt in twenty years, that every obſolete, unneceſſary, unreaſonable, oppreſſive, and impracticable law might be amended, or totally annihilated; for every law, which may, with propriety, come under any one of

 theſe

these denominations, is not only a reproach, but a real injury to the legiſlative authority, as having a direct tendency to invalidate the force of all law, or, at leaſt, to abate that reſpect and reverence to it in the people, which is, we cannot but think, its ſureſt protection. No law which is to be binding on a whole nation, and to operate perhaps in all the four quarters of the globe, ſhould be precipitated without due conſideration; it ought to carry, on the very face of it, the evident marks of equity, utility, or neceſſity. But, it may be preſumed, the legiſlators of the preſent age will not be much celebrated in future hiſtory, either for their caution or their ſagacity in the article of law making.

In the ſovereignty of Great Britain the ſeveral forms of government, called the monarchical, the ariſtocratical, and the democratical, are happily united. The monarchical reſides in the perſon of the king, the ariſtocratical in the houſe of lords, and the democratical in that of the commons. Theſe three branches of the legiſlature form a juſt counterpoiſe, and were evidently deſigned to be a proper check on each other. A conſtitution which does honour to the wiſdom and equity of our anceſtors; which

has

has hitherto resisted the repeated attacks of arbitrary power in the crown on the one hand, and of daring usurpation in the subject on the other; and which, if we may be allowed to have any thing of the spirit of prophesy, will maintain its authority, reputation, and vigour to the latest posterity.

In this excellent constitution the king is entrusted with the supreme executive power, and, in his own person, is supposed to be irresistible. He is strictly obliged, however, to govern according to law; and, should he quit that line of government, his authority ceases, or is no more to be regarded than that of a private person. He makes war and peace by virtue of his prerogative royal, which he is supposed, on all occasions, to exercise only for the public good. He creates the members of the upper house, under the several distinctions of dukes, marquises, earls, viscounts, and barons; all which titles are hereditary, and, when once granted, cannot be recalled.

The members of the other house, or branch of the legislature, are appointed by the free suffrages of the people; and no law can be made, nor any tax levied on the subject, but

by the consent or concurrence of these three estates, king, lords, and commons, in parliament assembled. This affords frequent opportunity, not only to the prince, but likewise to the people, to distinguish and reward merit; and hence it is, that a man of upright principles and conduct, of independent fortune and public spirit, is honoured, unless the times are dreadfully corrupt indeed, with the general esteem and confidence of his fellow citizens.

Thus the laws of the community set bounds to the power, define the rights and privileges, unite the several interests, and secure the property, liberty, and life, of every individual. And, while the sovereign, on his part, conscientiously discharges the trust reposed in him by God and the people; preserves, to the utmost of his power, the spirit of the constitution; discovers, in all his public acts, a proper regard for the public good; and employs the force of the commonwealth to promote it: and while the people, on their part, place an entire confidence in the sovereign; are well affected to his person and government; and ready, on all proper occasions, to assist him with their lives and fortunes, the public happiness is as complete as

can

can be expected in human ſociety; and the whole power of the ſtate thus happily united, becomes, under God, abſolutely invincible.

But, how ſad the reverſe! Should the prince ſo far liſten to evil counſellors, as to ſet up an intereſt of his own, ſeparate from that of the people; exerciſe his prerogative rather to afflict and diſtreſs, than to relieve and protect his ſubjects; miſapply the public revenues, either to enrich his flatterers, favourites, and dependents; or, what is worſe, to corrupt the pure fountains of equitable and free government, and deſtroy the tone of the conſtitution; make war with ambitious deſigns, or without juſt cauſe, either abroad or at home; attempt to alter the eſtabliſhed forms of government; and make uſe of a military force, either foreign or domeſtic, to accompliſh any unconſtitutional or arbitrary deſigns: or, on the other hand, ſhould faction and uſurpation ſo far prevail, as to weaken the hands of juſt and equitable government; draw off the people from their duty and allegiance to their lawful ſovereign; and abet their deſigns by a military force: what, in either of theſe caſes, can be expected, but confuſion, contention, and every evil work?

"These are the bounds," says a celebrated writer of the last age, "which the trust, that "is put in them by the society, and the law "of God and nature, have set to the legisla-"tive power of every commonwealth. First, "they are to govern by promulgated establish-"ed laws, not to be varied in particular cases, "but to have one rule for rich and poor, for "the favourite at court, and the countryman "at plough. Secondly, these laws ought also "to be designed for no other end ultimately, "but the good of the people. Thirdly, they "must not raise taxes on the property of the "people, without the consent of the people, "given by themselves or their deputies. "Fourthly, neither must nor can they transfer "the power of making laws to any body else, "or place it any where, but where the people "have placed it."

"The legislative being only a fiduciary "power to act for certain ends, there remains "still in the people a supreme power to remove "or alter the legislative, when they find the "legislature act contrary to the trust reposed in "them: for all power given with trust for "the attaining an end, being limited by that

"end,

"end, whenever that end is manifestly neglect-
"ed, or opposed, the trust must necessarily be
"forfeited, and the power devolve into the
"hands of those that gave it, who may place
"it anew where they shall think best for their
"safety and security."

"Let not any one say, that mischief can
"arise from hence, as often as it shall please
"a busy head or turbulent spirit to desire the
"alteration of the government. It is true,
"such men may stir, whenever they please;
"but it will be only to their just ruin and per-
"dition; for, till the mischief be grown ge-
"neral, and the ill designs of the rulers become
"visible, or their attempts sensible to the
"greater part, the people, who are more dis-
"posed to suffer than to right themselves by
"resistance, are not apt to stir. The exam-
"ples of particular injustice, or oppression of
"here and there an unfortunate man, moves
"them not. But if they universally have a
"persuasion, grounded upon manifest evidence,
"that designs are carrying on against their
"liberties, and the general course and tendency
"of things cannot but give them strong suspi-
"cions of the evil intention of the governors,
"who is to be blamed for it? Who can help

" it, if they, who might avoid it, bring them-
" ſelves into this ſuſpicion? Are the people to
" be blamed, if they have the ſenſe of rational
" creatures, and can think of things no other-
" wiſe than as they find and feel them? And
" is it not rather their fault, who put things
" into ſuch a poſture, that they would not have
" them thought to be as they are? I grant
" that the pride, ambition, and turbulency of
" private men have ſometimes cauſed great diſ-
" orders in commonwealths, and factions have
" been fatal to ſtates and kingdoms. But
" whether the miſchief hath oftener begun in
" the peoples wantonneſs, and a deſire to caſt
" off the lawful authority of their rulers, or in
" the rulers inſolence, and endeavours to get
" and exerciſe an arbitrary power over their
" people; whether oppreſſion or diſobedience
" gave the firſt riſe to the diſorder, I leave it
" to impartial hiſtory to determine."

LOCKE.

" And king Rehoboam took counſel with
" the old men that had ſtood before Solomon
" his father while he yet lived, ſaying, *What*
" *counſel give ye me to return anſwer to this*
" *people?* And they ſpake unto him, ſaying,
" *If*

" *If thou be kind to this people, and please them,*
" *and speak good words to them, they will be thy*
" *servants for ever.* But he forsook the counsel
" which the old men gave him, and took counsel
" with the young men that were brought up
" with him, that stood before him. And he
" said unto them, *What advice give ye, that we*
" *may return answer to this people, which have*
" *spoken to me, saying, Ease somewhat of the yoke*
" *that thy father did put upon us?* And the
" young men that were brought up with him,
" spake unto him, saying, *Thus shalt thou say*
" *unto them, My little finger shall be heavier than*
" *my father's loins. For whereas my father put*
" *a heavy yoke upon you, I will put more to your*
" *yoke; my father chastized you with whips, but I*
" *will chastize you with scorpions.* So Jeroboam
" and all the people came to Rehoboam on
" the third day, as the king bad. And the
" king answered them roughly; and king
" Rehoboam forsook the counsel of the old
" men, and answered them after the advice of
" the young men, saying, *My father made your*
" *yoke heavy, but I will add thereto: my father*
" *chastized you with whips, but I will chastize*
" *you with scorpions.* And when all Israel saw
" that the king would not hearken unto them,

"the people answered the king, saying, *What* "*portion have we in David? And what inheri-* "*tance in the son of Jesse? Every man, to your* "*tents, O Israel!*"

SEC-

SECTION VI.

" Men muſt be taught as if you taught them not,
" And things unknown propoſed as things forgot.

" With mean compliance ne'er betray your truſt,
" Nor be ſo civil as to prove unjuſt."

POPE.

On Behaviour in ſocial and civil Life.

WOULD we complete the character of the gentleman, to a liberal education, we muſt add good breeding; that is, an acquaintance with the modes of civility, and an exact conformity to them. This art can not be obtained from books; nothing can make a young man thoroughly maſter of it but good company, obſervation, and practice. The tailor may give the neweſt and genteeleſt cut to his clothes; the dancing maſter may regulate and faſhion all the motions of his body; he may be poſſeſſed of good natural abilities; he may have acquired great learning; but even all this, if it be not well managed, will, in all probability, render him the more impertinent and ridiculous.

Good breeding, as Lord Cheſterfield obſerves, is the reſult of good ſenſe and good nature.

nature. The modes of it may differ according to persons, places, and circumstances, but the substance is every where, and always the same.

It has, we may venture to say, its proper foundation in that respect, which we ought to have for all our fellow creatures, and is exemplified in expressing that respect in a manner the most natural and easy, graceful and pleasing.

Address every man by his proper and most distinguished title, and shew him that particular respect which his office, character, or station may seem to require. A failure or blunder of this kind may intend no disrespect to the person to whom the address is made, but it will always be considered as a mark of ignorance, inattention, or ill manners in him that makes it; and therefore, for our own sakes, we should endeavour to avoid it. Accommodate, as much as possible, the subject of your conversation, as well as the manner of your address, to the different ages and circumstances of the people with whom you converse. Discover, by your attention and manner, that you wish to profit by the observation and experience of all whose good sense, reputation, and knowledge of the world may be thought to afford you an opportunity of doing it.

Be

Be affable and condeſcending; never ſo much as ſeem to think yourſelf above ſpeaking to the meaneſt of the company; addreſs yourſelf to all as occaſion may offer, and attend to every one who ſpeaks to you. Should a man talk ever ſo ſtupidly, and even force his tireſome and unmeaning converſation upon you, it would be worſe than rudeneſs not to liſten to him, for your inattention, in that caſe, tells him, in language ſufficiently plain, that you think him a blockhead, and not worth the hearing. Be particularly attentive to the ladies; wait upon them on all occaſions; pick up with alacrity every thing they drop; be very officious in procuring their carriages or chairs in public places; be blind to what you ſhould not ſee, and deaf to what you ſhould not hear. Opportunities of ſhewing theſe little attentions are continually preſenting themſelves; and, in caſe they ſhould not, you muſt ſtudy to create them.

In public company, and eſpecially at private entertainments, never aſſume to yourſelf the beſt places or the beſt diſhes, but always decline them, and offer them to others. But, ſhould you be directed by a ſuperior, take your ſeat immediately, wherever it be, without any apology.

logy. Should the maſter or miſtreſs of the table offer you any thing, to paſs it to the perſon next you, would be to charge them with the want of good manners, or a proper reſpect to the company; and, eſpecially ſhould you be the only ſtranger preſent, and any thing in particular be offered to you, unleſs you ſhould have a diſlike to it, it would be a rudeneſs to refuſe it with ever ſo genteel an apology; for, it is to be ſuppoſed, they are conſcious of their own rank, and if they choſe not to give it, they would not have offered it; your apology therefore, in this caſe, is putting them on an equality with yourſelf. In like manner, it is judged contrary to the rules of good breeding to draw back when requeſted by a ſuperior to paſs a door firſt, or ſtep into a carriage before him.

"One may now know a man that never "converſed much in the world by his exceſs "of good breeding. A polite country ſquire "will make you as many bows in half an hour "as would ſerve a modern courtier for a week. "There is infinitely more to do about place "and precedency in a meeting of juſtices "wives, than in an aſſembly of ducheſſes. "This rural politeneſs is very troubleſome to "a man of my temper, who generally take the

"chair that is next me, and walk firſt or "laſt, in the front or in the rear, as chance "directs. I have known my friend Sir Ro-"ger's dinner almoſt cold before the com-"pany could adjuſt the ceremonial, and be pre-"vailed upon to ſit down; and have heartily "pitied my old friend, when I have ſeen him "pick and cull his gueſts, as they ſat at the "ſeveral parts of the table, that he might drink "their healths according to their reſpective "ranks and qualities. Honeſt *Will Wimble*, "who I ſhould have thought had been altoge-"ther uninfected with ceremony, gives me "abundance of trouble in this particular. "Though he has been fiſhing all the morning, "he will not help himſelf at dinner till I am "ſerved. When we are going out of the hall "he runs behind me; and laſt night as we "were walking in the fields, ſtopped ſhort at a "ſtile till I came up to it, and upon my making "ſigns to him to go over, told me, with a ſeri-"ous ſmile, that ſure I believed they had no "manners in the country."

ADDISON.

If Mr. Spectator, or any body elſe, ſhould think that the people in the country have no manners, I am ſure it is a great miſtake. I well

well know a gentleman in a neighbouring village, who, ſhould I meet him in the ſtreet on a market day ten times within the hour, would pull off his hat, make me as low a bow, and take me by the hand as cordially to the very laſt time, as though he had not ſeen me before for a twelvemonth. It was but the other day, that old maſter *Treadfield*, a ſubſtantial farmer in the county of Glouceſter, came to pay his rent, and ſettle his accounts with his landlord, a gentleman of my acquaintance. When the buſineſs was done, the farmer was had into the parlour to dine with the family. He pulled off his hat, and bowed to the miſtreſs of the houſe, who ſat at the head of the table, and to the reſt of the company; and, after paſſing the reciprocal compliments uſual on thoſe occaſions, the farmer told the lady, that having been uſed for many years to wear his hat both without doors and within, he was afraid, if he was to ſit long without it, he ſhould catch cold, and hoped ſhe would give him leave to be covered in her preſence. This ceremonial being adjuſted entirely to the farmer's ſatisfaction, he was prevailed on to ſeat himſelf in a chair that had long ſtood empty to receive him; and with much ado brought by degrees within arm's length of the

table.

table. The lady had repeatedly intreated him to draw nearer, but every time she spoke the farmer was put to the trouble of returning the compliment without receiving any advantage from it; here therefore the matter rested. She helped him to what she thought he liked best, and the farmer made a tolerable shift to reach and clear his plate. When the first course was over, the master of the house ordered a glass of wine to be handed to the farmer; the old gentleman took the glass, and rising from his seat, and pulling off his broad brimmed hat, drank a health, with a bow, to *Madam*, and then turning quite round to *William*, the footman, who stood some little way behind his chair, said, *Here's my humble service to you, Sir.* The lady at the head of the table and the rest of the company could hardly contain themselves, and some of them were so very unmannerly as to break out in a loud laugh; but, as good fortune would have it, the master of the house had more command of his face, and with as much gravity as he could muster up on the occasion, said to his lady, *That was a very diverting story, my dear, which you just now told us.* The farmer by this time had recovered his seat, and all was very well. Here you see, by the way, how

much

much our Master *Treadfield* had the advantage of the profound philosopher and mathematician, which Mr. Addison speaks of, who was so much at a loss to determine whether he should sit or stand while my lord drank to him. I may add, that however it may be in other places, there is hardly a rackrenter of the lowest degree in any parish in Worcestershire, but what will pull his hat half off with one hand, and scratch his head with the other, and look on the ground or some other way, all the while the parson or the squire is speaking to him.

To be over complaisant is troublesome, but to use any freedoms in company which decency will not allow, is to the last degree impudent and offensive. A man need not be afraid to put his hands in his pockets to take snuff, sit, stand, or occasionally walk about the room, but it would be highly unbecoming, in any company, to whistle, to wear his hat, loosen his garters, or throw himself across the chairs. Easiness of carriage by no means implies inattention and carelessness.

"A genteel manner, however trifling it may "seem, is of the utmost consequence in private "life. Men of very inferior parts have been

"esteemed,

" eſteemed, merely for their genteel carriage " and good breeding, while ſenſible men have " given diſguſt for want of it. There is ſome- " thing or other that prepoſſeſſes us at firſt " ſight in favour of a well bred man, and " makes us wiſh to be like him."

" When an aukward fellow firſt comes into " a room, he attempts to bow, and his ſword, " if he wears one, gets between his legs, and " nearly throws him down. Confuſed and " aſhamed, he ſtumbles to the upper end of " the room, and ſeats himſelf in the very chair " he ſhould not. He then begins playing with " his hat, which he preſently drops, and reco- " vering his hat, he lets fall his cane, and in " picking up his cane, down goes his hat " again, and it is a conſiderable time before " he is properly adjuſted. When his tea or " coffee is handed to him, he ſpreads his " handkerchief on his knees, ſcalds his mouth, " drops either the cup or the ſaucer, and ſpills " the tea or coffee in his lap. At dinner he is " more uncommonly aukward; there he tucks " the napkin through a button hole, which " tickles his chin, and occaſions him to make " a variety of wry faces; he ſeats himſelf on the edge of the chair, at ſo great a diſtance

" from

" from the table, that he frequently drops his
" meat between the plate and his mouth; he
" holds his knife, fork, and ſpoon differently
" from other people; eats with his knife to
" the manifeſt danger of his mouth, picks his
" teeth with his fork, and puts his ſpoon,
" which has been in his throat a dozen times,
" into the diſh again. If he is to carve, he
" cannot hit the joint, but in labouring to cut
" through the bone, ſplaſhes the ſauce over
" every body's clothes. He generally daubs
" himſelf all over, his elbows are in the next
" perſon's plate, and he is up to his knuckles in
" ſoup and greaſe. If he drinks, it is with his
" mouth full, interrupting the whole company
" with, *To your good health, Sir*; and, *My*
" *ſervice to you, Madam*; perhaps coughs in
" his glaſs, and beſprinkles the whole table.
" He ſnuffs up his noſe, picks it with his fin-
" gers, blows it and looks in his handkerchief.
" In ſhort, he never dreſſes, nor acts like any
" other perſon, but is particularly aukward in
" every thing he does. All this, I own, has
" nothing in it criminal; but it is ſuch an
" offence to good breeding, that it is univer-
" ſally deſpiſed; it makes a man ridiculous in
" every company, and, of courſe, ought to
" be avoided by every one who would wiſh to
" pleaſe."

 " Actions,

"Actions, that would otherwise be pleasing, "frequently become ridiculous by your man- "ner of doing them. If a lady drops her fan "in company, the worst bred man would im- "mediately pick it up, and give it her; the "best bred man could do no more; but then "he does it in a graceful manner, that is sure "to please, the other would do it so aukwardly, "as to be laughed at. Ashamed and con- "founded, the aukward man sits in his chair "stiff and upright as a bolt, whereas the man "of fashion is easy in every position; instead "of lolling or lounging as he sits, he leans "with elegance, and by varying his attitudes, "shews that he has been used to good com- "pany. Learn therefore to sit genteelly in "different companies; to loll gracefully, "where you are authorized to take that liber- "ty; and to sit up respectfully, where that "freedom is not allowable. No one in any "company is at liberty to act, in all respects, "as he pleases, but is bound, by the laws of "good manners, to behave with proper de- "corum."

The man, who tells lies, uses indecent expressions, or swears in company, be his rank,

rank, fortune, or profeſſion, what it will, is an abandoned character, and, however he may think of it, is juſtly deſpiſed by all truly genteel and well bred people.

" Thoſe, who addict themſelves to the laſt " mentioned vice, can never be conſidered as " gentlemen; they are generally people of low " education, and unwelcome in what is com- " monly called good company. It is a vice " that has no temptation to plead, but is, in " every reſpect, as vulgar as it is wicked. And, " as to the firſt, the end we deſign by it is ſel- " dom accompliſhed, for lies are always found " out ſome time or other. He that tells a ma- " licious lie, with a view of injuring the per- " ſon he ſpeaks of, may gratify his wiſh for a " while, but in the end he will find it recoil " on himſelf, for as ſoon as he is detected, he " is deſpiſed for the infamous attempt, and " whatever he may ſay hereafter of that per- " ſon, will be conſidered as falſe, whether it " be ſo or not."

" Remember therefore, as long as you live, " that nothing but ſtrict truth can carry you " through life with honour and credit. Liars " are not only diſagreeable but dangerous com-

" panions,

"passions, and, when known, will ever be "shunned by men of understanding. Besides, "as the greatest liars are generally the greatest "fools, a man who addicts himself to this "detestable vice, will not only be looked upon "as a vulgar, but will never be considered as "a man of sense."

CHESTERFIELD.

We sincerely wish his lordship had carried this idea a little farther, and had reprobated all that art and cunning, that flattery and dissimulation, which he has almost every where interwoven into his system of polite education, and for which he stands so justly reprehensible. We cannot be persuaded to think, that integrity and truth need ever be sacrificed to politeness and complaisance; or that any design, but a bad one, can be served by such impotent and detestable accomplices as flattery, falsehood, and prevarication.

"The worthiest characters, it may be ob-"served, are marked generally by an openness, "and always by a probity, that reflects the "greatest credit on their hearts, and, I add, "on their understandings also. Yes,—after "all that a late well known master, patron,

"and teacher, of dissimulation has advanced "to the contrary, I do not hesitate to pro-"nounce dissimulation, and indeed the whole "family of cunning, by whatever name digni-"fied, impotent and miserable apes of manly "ability and genuine wisdom. I subjoin, that "men of integrity and sentiment display a "nobleness, which fails not, sooner or later, "to strike and persuade beyond all the paltry "arts in the world; and I call the best and "greatest spirits of every age to witness, that "such men are placed on an eminence, from "which they may look down, with superlative "scorn, on the whole race of knaves, liars, and "dissemblers."

Dr. FORDYCE.

My Lord *Fairport*, some years since, offered his services to the county of Devon; and in his canvass, called on Sir *Anthony Crabtree*, who had been dubbed a knight, some years before when he waited on the late king with an address, in the character of high sheriff of that county; his lordship, with many other fine things, told Sir Anthony, that he had long waited for a suitable opportunity to pay his respects to the family, in the person of young

Mr.

Mr. Crabtree, who was then a cornet in the regiment of which his lordſhip was colonel, and begged leave to aſſure him, that he had determined to raiſe him to the rank of a captain the very firſt vacancy. Sir Anthony returned the compliment in the manner expected, and his lordſhip carried his election by a conſiderable majority. Soon after, as the old knight was reading over the Exeter Journal, he found that Captain *Firebrace*, who ſerved in the ſame troop with his ſon, on ſettling a point of honour with a brother officer, had been fairly run through the body and killed on the ſpot. Upon this, Sir Anthony was perfectly aſſured in his own mind, that his lordſhip would fulfil his engagements, but, as his ſon happened then to be abroad, he thought it might not be amiſs to pay his lordſhip a compliment on the occaſion. He accordingly ordered his four black coach horſes out of the team, and actually ſet out for London. It was late on Saturday night before he got into town; the next morning, however, he attended his lordſhip's levee. No ſooner did the knight make his appearance, but his lordſhip was overjoyed to ſee his old friend, ſaid a thouſand kind things to him, ſqueezed him by the hand again and again, and told him that

he had by no means forgotten his ſon, but begged that he would do him the honour to call on him the next morning. Sir Anthony took his leave perfectly ſatisfied with his reception, and in the fulneſs of his heart wrote home that night to Lady Crabtree, that his lordſhip had been as good as his word to her ſon, and had made a man of him for ever. The next morning the knight was punctual in his attendance at the appointed hour; but on knocking at the door he was told by a ſervant in waiting, that his lordſhip was not at home; Sir Anthony was a little diſconcerted, but, after a ſhort pauſe, aſked the ſervant when his lordſhip would be at home, he replied, *To morrow, all the morning*. Upon this he returned to his inn, ſuppoſing ſurely there muſt have been ſome miſtake. But, while he was reflecting on the matter, it occurred to his mind, that he had heard ſome body or other ſay, *That court promiſes were not always to be relied on*; and yet he could hardly think, that his lordſhip had a mind to deceive him. The next morning he ſtepped into a coffee houſe on the oppoſite ſide of the way, to ſee what day was fixed for opening the aſſizes at the caſtle of Exon. Juſt as he laid down the paper, he ſaw his lordſhip return

from

from an airing, and go directly into the houſe. The knight immediately croſſed the ſtreet, and came up to the door before the chariot and ſervants were gone from it; but, on his entering the hall, he was met by his lordſhip's gentleman, who ſaid to him, with a low bow, "*Sir, "I am ſorry to inform you, that his lordſhip is "gone out of town, and is not expected home for "ſome days.*" Had Sir Anthony been a courtier, all this would have paſſed very well. But the honeſt knight was out of all patience, and ſaid to him, "*You are a confounded liar, I ſaw "him come into the houſe juſt before me, I know "he is in the next room; but I perceive that you "and your maſter are both of you a couple of raſ-"cals, and I'll give myſelf no further trouble with "either of you.*"

Great folks, to be ſure, have greatly the advantage of little ones. They can give each other the lie, they can break each others peace, they can wound each others reputation, they can rob each other of their eſtates, they can run each other through the body, nay, they can murder each other in cold blood, and yet very conſiſtently ſupport the character of a gentleman and a man of honour. This may ſound odd in vulgar ears; but there is hardly a

great man in the kingdom that has not been ſufficiently initiated into theſe horrid myſteries of modern politeneſs and good breeding.

But, to come nearer to common life, there is nothing that contributes more to good manners than a good mind. If you have no ill deſigns to accompliſh, no mean and ſelfiſh paſſions to gratify; if you are contented, cheerful, and good tempered; diſcover in all your behaviour that you really wiſh well to all about you, and do as much as is in your power to make every one as happy as yourſelf; though you ſhould be deficient in ſome little punctilios, you are ſure to gain the good will of all your acquaintance. But on the other hand, ſhould you be really wicked and deſigning, ſhould you be ready to take all advantages of the vanity or neceſſity of your neighbours, be void of pity and compaſſion; and, in ſhort, love no one, nor care for any one, but yourſelf; tho' you ſhould be ever ſo well bred, perfectly underſtand all the modes of civility, and practiſe them with all imaginable addreſs, put on the faireſt outſide upon all occaſions, and exceed every one in the art of pleaſing, you will ſoon be known, and when known, depend upon it, you will be deſpiſed and abandoned by all mankind.

SEC-

SECTION VII.

" ——————To the nuptial bower
" I led her, blushing like the morn: all heaven,
" And happy constellations, on that hour
" Shed their selectest influence.——"

MILTON.

On Love and Marriage.

WE join these two important subjects together, from a consciousness, that they ought never to be separated from each other. Marriage without love, we dare affirm it, is a violation of the law of nature and the law of God. By love we mean that virtuous and tender attachment, which, though we may have sufficiently felt, we must not pretend to describe. It is more than the most respectful reverence, more than the most tender sympathy, more than the most inviolable friendship; it is more, if possible than the perfection of all these; it is that union of the whole soul to the object beloved, which no words in any language under heaven could ever yet fully express. Nor is the divine principle more inexplicable in its nature than it is wonderful in its operations. It reconciles to all inconveniencies, it surmounts all difficulties, it braves all dangers; it fears nothing but the loss of the

beloved object, it desires nothing but the lawful enjoyment of it; and, what is still more, it secures, in that enjoyment, an inward complacency and happiness, amidst all the outward calamities, afflictions, and miseries of life.

Should this be accounted any thing more than the rant of an enthusiast, it must follow, that love is the foundation of conjugal felicity; nor would we advise any young person so much as to think of a connection for life, without feeling something of this tender attachment. But though this ought, undoubtedly, to be the first consideration, we do not say it should be the only one. You may possibly place your affections on a very undeserving, at least, on a very improper object, and, in that case, you must call in the assistance of reason, and all the other powers of the mind, to combat the growing passion; for should there be a great disparity in age, temper, or other circumstances, should a suitable return not be attainable, or, especially, should there be a want of virtue on either side, it would be next to madness to expect felicity in a nearer connection. It has been said, with great truth, that friendship can only be founded in virtue; and how can it be supposed, that the marriage relation, in which

friendship

friendſhip is the principal ingredient, ſhould ever be happy without it? But, if theſe two, love and virtue, are mutual, God and nature ſeem to have determined the queſtion, and all objections, ariſing from any other quarter, ſhould be, perhaps, but little regarded.

He ended, or I heard no more; for now
My earthly by his heavenly overpowered,
——— Sunk down; and ſought repair
Of ſleep; which inſtantly fell on me, called
By nature as in aid, and cloſed mine eyes.
Mine eyes he cloſed, but open left the cell
Of fancy, my internal ſight; by which,
Abſtract as in a trance, methought I ſaw
——————————— the ſhape
Still glorious: ——— ——— ———
Who ſtooping opened my left ſide, and took
From thence a rib, with cordial ſpirits warm,
And life blood ſtreaming freſh: wide was the wound!
But, ſuddenly filled up with fleſh, and healed.
The rib he formed and faſhioned with his hands:
Under his forming hands, a creature grew
Man like, but different ſex: ſo lovely fair!
That what ſeemed fair in all the world, ſeemed now
Mean, or in her ſummed up, in her contained,
And in her looks; which from that time infuſed
Sweetneſs into my heart, unfelt before:
And into all things from her air inſpired

I

The spirit of love, and amorous delight,
She disappeared, and left me dark! I waked
To find her, or for ever to deplore
Her loss, and other pleasures all abjure.
When out of hope, behold her! not far off;
Such as I saw her in my dream, adorned
With what all earth or heaven could bestow,
To make her amiable: on she came,
Led by her heavenly Maker, though unseen,
And guided by his voice; nor uninformed
Of nuptial sanctity, and marriage rites;
Grace was in all her steps, heaven in her eyes,
In every gesture dignity and love.
I overjoyed could not forbear aloud,

This turn hath made amends! thou hast fulfilled
Thy words, Creator bountiful, and benign!
Giver of all things fair! but fairest this
Of all thy gifts.
Bone of my bone, flesh of my flesh, myself,
Before me; Woman is her name; of man
Extracted: for this cause he shall forego
Father and mother, and to his wife adhere;
And they shall be one flesh, one heart, one soul.

She heard me thus; and tho' divinely brought,
Yet innocence, and virgin modesty,
Her virtue, and the conscience of her worth,
That would be wooed, and not unsought be won;
Not obvious, not obtrusive, but retired,

The

The more desirable, or, to say all,
Nature herself, though pure of sinful thought,
Wrought in her so, that seeing me, she turned.
I followed her; she what was honour knew,
And with obsequious majesty, approved
My pleaded reason.—To the nuptial bower
I led her, blushing like the morn: all heaven,
And happy constellations, on that hour
Shed their selectest influence; the earth
Gave sign of gratulation, and each hill:
Joyous the birds; fresh gales, and gentle airs
Whispered it to the woods, and from their wings,
Flung rose, flung odors from the spicy shrub,
Disporting! till the amorous bird of night
Sung sponsal, and bid haste the evening star,
On his hill top to light the bridal lamp.
——————————O thou! for whom,
And from whom I was formed; flesh of my flesh;
And without whom am to no end; my guide,
And head! what thou hast said is just and right,
For, we to him indeed all praises owe,
And daily thanks; I chiefly, who enjoy
So far the happier lot, enjoying thee
Preeminent by so much odds; while thou,
Like consort to thyself canst no where find,
That day I oft remember, when from sleep
I first awaked, and found myself reposed
Under a shade of flowers; much wondering where,
And what I was, whence thither brought, and how.

Not

Not diſtant far from thence, a murmuring ſound
Of waters iſſued from a cave, and ſpread
Into a liquid plain, then ſtood unmoved,
Pure as the expanſe of heaven: I thither went,
With inexperienced thought, and laid me down
On the green bank, to look into the clear
Smooth lake, that to me ſeemed another ſky.
As I bent down to look, juſt oppoſite
A ſhape within the watery gleam appeared,
Bending to look on me: I ſtarted back;
It ſtarted back: but pleaſed I ſoon returned;
Pleaſed it returned as ſoon; with anſwering looks
Of ſympathy, and love: there I had fixed
Mine eyes till now, and pined with vain deſire,
Had not a voice thus warned me, "What thou ſeeſt,
"What there thou ſeeſt, fair creature, is thyſelf;
"With thee it came, and goes: but follow me,
"And I will bring thee where no ſhadow ſtays
"Thy coming, and thy ſoft embraces; he
"Whoſe image thou art; him thou ſhalt enjoy
"Inſeparably thine, to him ſhalt bear
"Multitudes like thyſelf, and thence be called
"Mother of human race." What could I do
But follow ſtrait, inviſibly thus led,
Till I eſpied thee? fair, indeed, and tall,
Under a plantan; yet, methought, leſs fair,
Leſs winning ſoft, leſs amiably mild,
Than that ſmooth watery image: back I turned;
Thou following cry'dſt aloud, Return, fair Eve,

Why

Why fly'ſt thou? Whom thou fly'ſt, of him thou art,
His fleſh, his bone; to give thee being I lent
Out of my ſide to thee, neareſt my heart,
Subſtantial life, to have thee by my ſide
Henceforth an individual ſolace dear:
Part of my ſoul, I ſee thee; and thee claim,
My other half!—With that thy gentle hand
Seized mine; I yielded; and from that time ſee
How beauty is excelled by manly grace,
And wiſdom, which alone is truly fair!

MILTON.

Say, mighty Love, and teach my ſong,
To whom thy ſweeteſt joys belong,
And who the happy pairs;
Whoſe yielding hearts, and joining hands,
Find bleſſings twiſted with their bands,
To ſoften all their cares.

Not the wild herd of nymphs and ſwains
That thoughtleſs fly into the chains,
As cuſtom leads the way:
If there be bliſs without deſign,
Ivies and oaks may grow and twine,
And be as bleſſed as they.

Not ſordid ſouls of earthly mould,
Who drawn by kindred charms of gold,

To

To dull embraces move:
So two rich mountains of Peru
May rush to wealthy marriage too,
And make a world of love.

Not the mad tribe that hell inspires
With wanton flames; those raging fires
The purer bliss destroy:
On Ætna's top let furies wed,
And sheets of lightning dress the bed
T'improve the burning joy.

Nor the dull pairs whose marble forms
None of the melting passions warms,
Can mingle hearts and hands:
Logs of green wood that quench the coals
Are married just like Stoic souls,
With osiers for their bands.

Not minds of melancholy strain,
Still silent or that still complain,
Can the dear bondage bless:
As well may heavenly consorts spring
From two old lutes with ne'er a string,
Or none besides the bass.

Nor can the soft enchantment hold
Two jarring souls of angry mould,
The rugged and the keen:
Sampson's young foxes might as well
In bonds of cheerful wedlock dwell,
With fire brands tied between.

Nor let the cruel fetters bind
A gentle to a savage mind;
For love abhors the sight:
Loose the fierce tyger from the deer,
For native rage, and native fear
Rise and forbid delight.

Two kindest souls alone must meet,
'Tis friendship makes the bondage sweet,
And feeds their mutual loves:
Bright Venus on her rolling throne,
Is drawn by gentlest birds alone,
And Cupids yoke the doves.

DR. WATTS.

"There is a weakness predominant in silly "vain women, that leads them to suppose "every man, who takes a little more notice "of them than common, to be in love with "them. Let me warn you against this. No-"thing can expose you more than a folly of "this kind; taking it for granted that a man "is your lover, merely because he is a little "attentive or respectful to you, and giving "yourselves airs on that account, when perhaps "such a thing is the furthest from his thoughts. "Harmless, unmeaning gallantry, is reckoned "one of the qualifications of a well bred man;

"and

" and ſome accuſtom themſelves to it ſo much,
" that they ſhew it to every agreeable woman
" they meet. Men of this ſtamp will eſcort
" you to public places, and behave to you with
" the greateſt attention. The compliments
" of ſuch men are no other than words of
" courſe, which they repeat to every fine
" woman of their acquaintance."

" Love ſhould by no means begin on your
" part. It ſhould proceed from the attach-
" ment of the man. Some pleaſing qualities
" recommend a gentleman to your notice, and
" attract your eſteem. In time, he becomes
" attached to you; you perceive it, and it
" excites your gratitude; thence ariſes a prefe-
" rence, which perhaps ripens into love. Thus
" are half the reciprocal attachments firſt form-
" ed; and when they take place in this man-
" ner, there is little to fear: but if a young
" woman ſuffers an attachment to ſteal upon
" her, before ſhe is ſure of a return, or where
" thoſe qualities are wanting, which are neceſ-
" ſary to make the marriage ſtate happy, her
" miſery is almoſt certain."

" It is difficult, I know, to diſcover the
" real ſentiments of the heart in this particu-
" lar.

" lar. The effects of love in men are as diffe-
" rent as their tempers; and an artful man
" will ſometimes counterfeit them all ſo well,
" that he may readily impoſe on an open heart-
" ed generous girl, if ſhe is not exceedingly on
" her guard. However, I will point out to
" you thoſe effects of an honourable paſſion
" among the men, which I think moſt difficult
" to counterfeit."

" True love not only makes a man highly
" reſpectful in his behaviour to the woman he
" loves, but extremely timid. From a fear of
" not ſucceeding, he ſtudies to conceal his
" paſſion, and yet from a too great anxiety to
" conceal it, he often betrays it. Conſcious,
" as of doing wrong, he imagines every eye
" obſerves and ſuſpects him; of courſe, he
" avoids even thoſe little gallantries, that are
" the poliſh of his ſex, and would be well re-
" ceived; and though to hide the awe in which
" he ſtands, he will now and then affect to be
" cheerful; his cheerfulneſs looks awkward,
" and he is preſently dull again. His manners,
" however, improve by his attachment, they
" become gradually more gentle, and more en-
" gaging; but yet his diffidence and embarraſſ-
" ment

"ment before the object of his affection, will "make him appear to disadvantage; and if "the fascination should hold for any length of "time, it will render him inactive, spiritless, "and unmanly."

CHESTERFIELD.

Conceal fond man, conceal the mighty smart,
Nor tell Corinna she has fired thy heart.
In vain wouldst thou complain, in vain pretend
To ask a pity which she must not lend.
She's too much thy superior to comply,
And too, too fair to let thy passion die.
Languish in secret, and with dumb surprise
Drink the resistless glances of her eyes.
At awful distance entertain thy grief,
Be still in pain, but never ask relief.

"Will Honeycomb diverted us last night "with an account of a young fellow's first "discovering his passion to his mistress. The "young lady was one, it seems, who had "long before conceived a good opinion of "him, and was still in hopes that he would "make his advances. As he was one day "talking with her in company of her two "sisters, the conversation happened to turn "upon love, each of the young ladies, was,

"by

"by way of raillery, recommending a wife to "him; when, to the no ſmall ſurpriſe of her "who languiſhed for him in ſecret, he told "them, with a more than ordinary ſerioufneſs, "that his heart had been long engaged to one "whoſe name he thought himſelf in honour "obliged to conceal, but that he could ſhew "her picture in the lid of his ſnuff-box. The "young lady, who found herſelf moſt ſenſibly "touched by this confeſſion, took the firſt "opportunity that offered of ſnatching his box "out of his hand. He ſeemed deſirous of re-"covering it, but finding her reſolved to look "into the lid, begged her that if ſhe ſhould "happen to know the perſon, ſhe would not "reveal her name. Upon carrying it to the "window, ſhe was very agreeably ſurpriſed to "find there was nothing within the lid but a "little looking glaſs, in which, after ſhe had "viewed her own face, with more pleaſure "than ſhe had ever done before, ſhe returned "the box with a ſmile, telling him, ſhe could "not but admire at his choice."

SPECTATOR.

"Coquetry is of all female conduct the moſt "infamous. I mean that artful coquetry,

"that

"that ſtrives to fix the hearts of men, in order "to wanton in their attachment. It is an act "of barbarity and inſolence, that deſerves the "ſevereſt puniſhment. A woman that would "ſacrifice a man's happineſs to her vanity, "would as little ſcruple to be gratified with "the ruin of his reputation or his fortune. "And yet male coquetry is much more inex-"cuſable."

CHESTERFIELD.

In a matter of ſo great conſequence as love and marriage, a young lady cannot be too ſerious and thoughtful; and, if ſhe is prudent, ſhe will be adviſed by a parent or ſome judicious friend, who may be much more capable of giving advice than ſhe may be of receiving it. Fathers, indeed, may have loſt the feelings of youth, if ever they had them, and be under very powerful temptations to ſacrifice the peace and happineſs of their children to the pleaſing proſpects of wealth and honour. A good ſettlement is generally the firſt conſideration with them. If this be ſecured, they are ready to think, that what people call love will come of courſe. But a prudent father will not carry this matter too far.

"The

"The marriage life is always an insipid "condition, when two people of no genius or "taste meet together, upon such a settlement, "as has been thought reasonable, by parents "and conveyancers, from an exact valuation "of the cash and land of both parties. In "this case the young lady's person is no more "regarded than the house and improvements "in the purchase of an estate; but she goes "with her fortune, rather than her fortune "with her. These make up the crowd or vul-"gar of the rich, fill up the lumber of hu-"man race, and lead a despicable, indepen-"dent, useless life. On the other hand, when "two people of quick taste and resentment are "put together for reasons well known to their "friends, in which special care is taken to "avoid poverty, which they think the chief "of evils; and to ensure to them riches, with "every evil besides. These good people, when "within observation, fret at each other's car-"riage and behaviour, when alone they revile "each other's person and conduct; in com-"pany they are in a purgatory, when out of "it, in a hell. But when two persons meet, "and voluntarily make choice of each other, "without principally regarding or wholly

"neglecting

"neglecting the circumstances of fortune or "beauty, they may still love in spite of adver- "sity or sickness."

"When you have a true notion of this sort "of passion, your humour of living great will "vanish out of your imagination, and you will "find love has nothing to do with state. So- "litude, with the person beloved, has a plea- "sure, even in a woman's mind, beyond all the "shew and pomp in the world."

SPECTATOR.

"A lady in the country, of uncommon "benevolence, on one of her evening walks, "attended only by a servant, heard at some "distance, in a coppice adjoining to her gar- "den, the sound of plaintive voices, that "seemed expressive of extreme distress. She "hastened, through a winding path, nearer to "the place from whence it came, and disco- "vered, by the opening of the branches, a "beautiful girl, who appeared to be about the "age of eighteen, bathed in tears; her head "reclined on the breast of a youth, in whose "amiable countenance was pictured the most "poignant anguish. From their conversation

"she

" ſhe ſoon learned, that by ſome unexpected
" misfortune, they were not only on the point
" of being ſeparated for ever, but the unhappy
" girl compelled to give her hand to a man ſhe
" hated, on the day that had been appointed
" to beſtow it on him ſhe loved. Theſe pecu-
" liar circumſtances ſeemed to heighten the
" diſtreſs of parting; in faultering accents ſhe
" lamented the impoſſibility of diſcharging her
" duty to the beſt of parents, but by this
" ſacrifice of her own happineſs. With an
" unreſerved acknowledgment of the tendereſt
" affection, was joined a declared reſolution
" to break off all acquaintance with him, from
" the moment ſhe became the wife of another;
" and this on a principle of virtue that ſhrunk
" with horror from the bare appearance of
" vice."

" The youth ſaw not the neceſſity of ſo
" painful a determination, and, with all the
" eloquence he was maſter of, laboured to
" mitigate the cruel ſentence; but was at laſt
" overpowered by the force of her arguments,
" urged with amazing firmneſs, and promiſed
" to quit the country immediately after her
" marriage, to reſide with an uncle about
" fifty miles diſtant. A thouſand mutual and

"innocent endearments concluded the parting "scene, and they each took a different path "out of the wood."

"Astonished at a generosity of sentiment so "unusual amongst persons in the station these "appeared to be, she ordered her servant to "follow the girl, to find out her name and "place of abode, who soon learned that she "was the daughter of a neighbouring farmer, "her name was Letitia Willis, which was to "be changed in a few days by a marriage with "Thomas Rich, son to a farmer that was one "of her tenants."

"Already interested in the behalf of the "distressed lovers, she rejoiced at the last cir-"cumstance, which promised an opportunity "of being serviceable to them. She went the "next morning to see the girl; found her busy "in the offices of the dairy, and was surprized "at the uncommon neatness, not only of her "person, but of every thing in the house, of "which Letitia was the sole manager, her "mother having been long infirm. She soon "found a pretence to take her aside, and en-"quired into the cause of the melancholy

"that

"that overspread her countenance, with the "kindest offer of assistance. Oh! Madam, "answered the girl, I know your goodness, "but death only can relieve my misfortune, I "must part for ever from a young man I love "dearer than my life, and indeed he deserves "it, for every body speaks well of him; and "am forced to marry one that is cross, proud, "ill natured, and has no body's good word, "or — see my father ruined for ever! — Here "grief for a while suppressed her voice, that "was drowned in a copious flow of tears. "When sufficiently recovered to resume the "subject, she complied with the good lady's "request, by informing her of all the circum-"stances of her unfortunate situation; more "out of gratitude for the tender concern ex-"pressed than from any hope of finding redress "to those evils she thought irremediable."

"Not to exceed the compass of a letter, I "must pass over many interesting particulars "of this little history, and shall only tell you, "that this young couple had been intended "for each other from their infancy: the youth "was the only son of a near relation to the "girl's mother, whose name was Smith, he

"dying when the boy was but eight years old, "left him to the care of her father, with an "injunction to complete the marriage at a "proper time, who then took the lad home to "his own house, where, growing up with his "daughter, they became mutually fond of "each other, and the next week had been ap-"pointed for the celebration of the nuptials; "when an unexpected misfortune put a final "period to all their hopes of happiness."

"About two years ago her father, moved "by the distress of an old acquaintance, was "bound for the payment of three hundred "pounds to farmer Rich; this acquaintance "died soon after insolvent; the debt of conse-"quence came on the surety; but the two "farmers, having always lived on the most "amicable terms, Willis was under no appre-"hensions from such a creditor, who volunta-"rily promised to give him his own time for "the payment."

"It happened that young Rich had long "been an unsuccessful suitor to Letitia; and "having a much larger fortune than his rival, "had often, by the most advantageous offers, "in vain endeavoured to supplant him. When

"the

"the day was fixed for their marriage, and "their companions invited to the ceremony, "unable to bear the thought of losing his mis-"tress, he persuaded his father to try if hers "could not be prevailed with to set aside the "intended marriage in favour of himself. "Willis, embarrassed by the unexpected pro-"posal, and afraid of incensing his creditor by "a positive refusal, referred him to his daugh-"ter; who, unmoved by all that could work "upon female vanity, rejected his offers in so "resolute a manner, as to convince the old "man of the impossibility of changing her "affections, which he represented in the "strongest terms to his son, and used every "argument to make him relinquish the hope "of possessing the person of a girl whose heart "was unalterably preengaged. His endea-"vours were fruitless; the young man, violent "in his passion, swore not to outlive the dis-"appointment of his hopes, and, by this "means, frightened his father into an unge-"nerous resolution to force her, if possible, to "a compliance, by offering to give up the "bond to Willis if she married his son, but "to insist on the payment before she became "the wife of another. This threw the whole

"family into the utmost distress. To pay the "debt was not in their power; the father "therefore must go to jail, — or the daughter "comply.—The good old man preferred the "first.—The daughter's filial affection and "duty prevailed over every other consideration, "and she resolved rather to sacrifice herself "than see her father condemned to the mise-"ries of a prison. This resolution produced "the parting scene already related."

"Now, Madam, said the girl, having "finished her story, what redress can I find? "My intended husband has but one hundred "pounds in the world, and all my father's "stock would scarce make up the remainder; "or suppose it would, what could we do starv-"ing together? I am forced therefore to com-"ply, and have no relief."

"The lady heard her story with the com-"passion it must naturally inspire. Compose "yourself, my dear girl, said she, we may "yet find a way to make you as happy as you "deserve. Then returned with her to the "house, talked the matter over with the old "people, who were distressed beyond measure "at the separation of the lovers, joined to the

"apprehension of the miserable life their "daughter would have with a man she could "never endure, and who in reality had not "one good quality to recommend him. From "them she heard the whole story, with many "additional distressing circumstances. A thou-"sand interesting anecdotes, in this little his-"tory, must be deferred till we meet. Suffice "it for the present to say, that my amiable "friend left them, with an assurance that she "would take the matter upon herself, and com-"forted them with the expectation that all "things would soon be settled to their satis-"faction."

"Now, my dear Louisa, follow this worthy "woman through the sequel; hear her with "the utmost propriety, representing to Rich "the inhumanity of making use of the power "in his hands to distress a neighbour, and ruin "the peace of his family; and enjoining him, "on pain of being dismissed from the farm, to "restrain his son from any future attempt to "prevent the marriage, or disturb the quiet of "the young couple. See her discharge the "debt, and present the cancelled bond to "young Smith, with orders to complete his

"happineſs by the poſſeſſion of his intended "bride, and the day after their marriage to "bring his wife to her. Figure to yourſelf the "countenance of the amiable youth, more "expreſſive than language, of a heart ſo over-"whelmed with joy and gratitude, as to leave "him ſcarce the power of thanking his bene-"factreſs."

"The happy couple were joined, all the "village rejoiced in their good fortune, and "the diſappointment of young Rich, who was "univerſally diſliked. The father and mother "came with them to return their united ac-"knowledgments to this excellent lady. She "told them that the good were always the care "of heaven; it was there only that their gra-"titude was due, ſhe only having been the "inſtrument to reward a daughter's filial "piety; and to complete their felicity, put "them immediately into a ſmall farm of her "own, at an eaſy rent."

"In vain ſhould I attempt to deſcribe the "pleaſure that was on this occaſion either "given or received; you will conceive much "better than I can paint it, and the feelings "of your own heart will convince you, that

"the satisfaction of the person who conferred "the benefit exceeded that of those who re-"ceived it; as in her breast was accumulated "the separate joy of every individual, whose "misery she had exchanged for almost perfect "felicity. Their thanks were returned with "all the warmth that rustic language could "express, while their looks bespoke a grati-"tude that no words can describe.

"The diffusive happiness spread through "the neighbouring villages, and universal "seemed the joy, while the echoing hills "resounded with her praise, whose bounty "had bestowed the blessing."

PENNINGTON.

"Flavilla married Tom Tawdry; she "was taken with his laced coat and rich "sword knot; she has the mortification to see "Tom despised by all the worthy part of her "own sex. Tom has nothing to do after din-"ner but to determine whether he will pare "his nails at Saint Jameses, White's, or his "own house. He has said nothing to Flavilla "since they were married but what she might "have heard from her own woman. He

"however takes great care to keep up the "saucy ill natured authority of a husband. "Whatever Flavilla happens to assert, Tom "immediately contradicts with an oath by way "of preface, and, *My dear, I must tell you, you "talk most confoundedly silly.* Flavilla had a "heart naturally well disposed for all the ten-"derness of love; but, as love seldom conti-"nues long after esteem, it is difficult to deter-"mine, at present, whether the unhappy Fla-"villa hates or despises the person most with "whom she is obliged to spend her whole life "as a husband."

"Erastus, since his marriage, is more gay "in his dress than ever, and in all companies "is as complaisant to Lætitia as to any other "lady. I have seen him give her her fan, "when it has dropped, with all the gallantry "of a lover. When they take the air toge-"ther, Erastus is continually improving her "thoughts, and, with a turn of wit and spi-"rit, which is peculiar to him, giving her an "insight into things she had no notions of be-"fore. Lætitia is transported at having a "new world thus opened to her, and hangs on "the man who gives her such agreeable infor-"mations.

" mations. Eraſtus has carried this point ſtill
" further, as he makes her daily not only more
" fond of him, but infinitely more ſatisfied with
" herſelf. Eraſtus finds a juſtneſs or beauty
" in whatever ſhe ſays or obſerves, that Lætitia
" herſelf was not aware of, and, by his aſſiſt-
" ance, ſhe has diſcovered a hundred good qua-
" lities and accompliſhments in herſelf, which
" ſhe never before once dreamed of. Eraſtus,
" with the moſt artful complaiſance in the
" world, by ſeveral remote hints, finds the
" means to make her ſay or propoſe almoſt
" whatever he has a mind to, which he always
" receives as her own diſcovery, and gives her
" all the reputation of it.

" Eraſtus has a perfect taſte in painting, and
" carried Lætitia with him the other day to ſee
" a collection of pictures. I ſometimes viſit
" this happy couple. As we were laſt week
" walking in the long gallery before dinner,
" *I have lately laid out ſome money in paintings*,
" ſays Eraſtus; *I bought that Venus and Adonis*
" *purely upon Lætitia's judgment; it coſt me*
" *threeſcore guineas, and I was this morning*
" *offered a hundred for it.* I turned towards
" Lætitia, and ſaw her cheeks glow with plea-
" ſure,

"sure, while at the same time she cast a look "on Erastus, the most tender and affectionate "I ever beheld."

SPECTATOR.

"Marriage can never be a happy state with-"out an unreserved communication of all the "sentiments of the heart. Two persons, "whose interests are so inseparably connected, "should have, in effect, but one mind. I do "not mean by this to infer a possibility that their "opinions should be always exactly the same; "but that their real thoughts on every subject "should be spoken as freely as they arise; and "that all debates, in matters where they hap-"pen to think differently, should be only such "as every prudent man must have with him-"self previous to any weighty determination; "the arguments on both sides of the question "impartially stated, and considered with that "coolness, temper, and attention, necessary "to the forming of proper resolutions; by "this means the strongest reasons will unavoid-"ably prevail, and consequently but one opi-"nion remain to direct their mutual conduct "with perfect harmony."

"It may be objected that there are many "people who never reason on any subject, and

"are

" are wholly governed by caprice and whim; " this charge perhaps may fall heavieſt on the " ladies; but the folly of weak minds can " never ſurely be urged as an argument againſt " the prudent conduct of the ſenſible part of " mankind. Was this method conſtantly pur- " ſued, great would be the increaſe of happi- " neſs; and the ſeparation or diſagreement " of perſons once united by this ſocial bond, " become as much a novelty as their perfect " unanimity is at preſent."

PENNINGTON.

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"never fairly be urged as an argument against
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"mankind. Was this method constantly pur-
"sued, great would be the inevitable of happi-
"ness; and the separation or disagreement
"of persons once united by this social bond,
"become as much a novelty as their perfect
"unanimity is at present."

PENNINGTON.

On the Management of a Family.

SECTION VIII.

THERE is some thing singular in the history of Sophron and Clementina, who united families I ever knew. Sophron was the eldest son of Euphrasius, and Clementina the only daughter of Philetus. Both these joyful pledges of conjugal affection were presented to their respective fathers on the same day; but Philetus had the inexpressible affliction to see a most amiable and beloved wife breathe her last, a few days after she was brought to bed of Clementina; and had it not been for the friendly, and more than common attention of Euphrasius, it is supposed, he could not long have survived so affecting a loss. The most intimate and inviolable friendship had subsisted between the two fathers from their early

"A virtuous woman is the soul of a great house."

FENELON.

SECTION VIII.

"A virtuous woman is the soul of a great
"house."

FENELON.

On the Management of a Family.

THERE is some thing singular in the history of Sophron and Clementina, who are now at the head of one of the happiest and best regulated families I ever saw. Sophron was the eldest son of Euphrastus, and Clementina the only daughter of Philetus. Both these joyful pledges of conjugal affection were presented to their respective fathers on the same day; but Philetus had the inexpressible affliction to see a most amiable and beloved wife breathe her last, a few days after she was brought to bed of Clementina; and had it not been for the friendly, and more than common attention of Euphrastus, it is supposed, he could not long have survived so affecting a loss. The most intimate and inviolable friendship had subsisted between the two fathers from their

early

early youth, and, on this tender occaſion, it exerted its full force, and was exemplified in ten thouſand kind offices which cannot now be enumerated. Philetus was a man of the moſt friendly feelings, of the fineſt taſte, and of the moſt accompliſhed erudition. As ſoon as the firſt tranſports of his grief were abated, Euphraſtus made an uncommon propoſal, which, after the matureſt conſideration, Philetus cheerfully accepted. It was nothing leſs than to make an exchange of the infants, and keep their true parentage a profound and inviolable ſecret, till they ſhould arrive to years of diſcretion. The eſtate of Philetus was no more than three hundred a year, that of Euphraſtus was at leaſt twice as many thouſands. The latter reflected on the ill effects which the certain proſpect of a large and independent fortune would probably have on the mind of a young man, and was much afraid it might prove an invincible bar to that plan, which he had already laid out for his ſon's education, and which he knew Philetus the beſt qualified, of any man in the world, to execute. The former was as well ſatisfied, that the accompliſhed and amiable wife of Euphraſtus would, as far as it was in her power, ſupply the place of a mother and

tutoreſs

tutoreſs to Clementina, and, that under her care, ſhe would be much more properly educated than ſhe could be in his own houſe.

The two friends on each ſide had wrought themſelves up to ſuch an habitual tenderneſs for the children who were under their care, that each of them had the real paſſion of a father, where the title was but imaginary. Sophron, though he had all the duty and affection imaginable for his ſuppoſed parent, was taught to rejoice at the ſight of Euphraſtus, who viſited his friend very frequently, as dictated by his natural affection as well as the rules of prudence, to make himſelf eſteemed and beloved by Sophron. The boy was now old enough to know his ſuppoſed father's circumſtances, and that therefore he was to make his way in the world by his own induſtry. This conſideration grew ſtronger in him every day, and produced ſo good an effect, that he applied himſelf with more than ordinary attention to the purſuit of every thing that Philetus recommended to him. His natural abilities, which were very good, aſſiſted by the direction of ſo able a counſellor, enabled him to make a quicker progreſs than ordinary through all

the

the parts of his education. Before he was twenty years of age, having finiſhed his ſtudies and exerciſes with great applauſe, he was removed from the univerſity to the inns of court, where there are very few that make themſelves conſiderable proficients in the ſtudies of the place, who know they ſhall arrive at great eſtates without them. This was not Sophron's caſe; he found that an eſtate of three hundred a year was but a poor pittance for his father and himſelf to live on. He therefore ſtudied without intermiſſion till he had made himſelf thorough maſter of the conſtitution and laws of his country.

But, I ſhould have told you, that whilſt Sophron lived at the houſe of his ſuppoſed father, he was always an acceptable gueſt in the family of Euphraſtus, where he became acquainted with Clementina from her infancy. His acquaintance with her, by degrees, grew into love, which, in a mind trained up in all the ſentiments of honour and virtue, became a very uneaſy paſſion. He deſpaired of gaining an heireſs of ſo great a fortune, and would rather have died than attempted it by any indirect methods. Clementina, who was a lady of the

greateſt

greatest beauty, joined with the greatest modesty, entertained at the same time a secret passion for Sophron, but conducted herself with so much prudence that she never gave him the least intimation of it. Sophron was now engaged in all those arts and improvements that are proper to raise a man's private fortune, and render him useful to his country, but secretly tormented with that passion which burns with the greatest fury in a virtuous and noble heart, when he received a sudden summons from Philetus to repair to him into the country immediately. For it seems Euphrastus was so filled with the report of his son's reputation, that he could no longer withhold making himself known to him. The morning after his arrival at the house of his supposed father, Philetus told him that Euphrastus had some thing of great importance to communicate to him. Sophron was no sooner arrived at the great house which stood in his neighbourhood, but Euphrastus took him by the hand, after the first salutes were over, and conducted him into his closet. He there opened to him the whole secret of his parentage and education, concluding after this manner; "I have no other way of acknow-"ledging my gratitude to Philetus, than by

"marrying

"marrying you to his daughter, he shall not "lose the pleasure of being your father by the "discovery I have made to you. Clementina "shall still be my daughter; her filial piety, "though misplaced, has been so exemplary, "that it deserves the greatest reward I can con-"fer upon it. You shall have the pleasure of "seeing a great estate fall to you, which you "would have lost the relish of had you "known yourself born to it. Continue to de-"serve it in the same manner you did before "you were possessed of it. I have left your "mother in the next room. Her heart yearns "towards you. She is making the same dis-"covery to Clementina which I have made to "yourself." Sophron was so overwhelmed with this profusion of happiness, that he was not able to make a reply, but threw himself down at his father's feet, and, amidst a flood of tears, kissed and embraced his knees, asked his blessing, and expressed in dumb shew, those sentiments of love, duty, and gratitude, that were two big for utterance. The next morning joined the hands of the young couple, and they became, in Milton's expressive language,

"——— One flesh, one heart, one soul."

Sophron

Sophron and Clementina were manifestly formed to make each other happy. Their minds were attuned to so perfect an unison, that, in all their various movements, there was never yet heard a discordant note. If Sophron proposes any thing it is sure to gain the approbation of Clementina; if Clementina but intimates which way her judgment preponderates in any dubious matter, it is immediately regarded by Sophron as the response of an oracle.

Clementina's woman, or rather companion, was the eldest daughter of a worthy clergyman, who, some years since, left a disconsolate widow and a large family with the scanty patrimony of forty pounds a year for their only subsistence. Lucy, for that is the name of this amiable young woman, trained up in the school of adversity, has the highest relish of her present prosperity; and her natural vivacity and sweetness of temper can only be exceeded by her good sense and humility. Lucy has lately had several offers of marriage; some of them by no means despicable, but she finds herself too happy in the family of Sophron to listen, at present, to any proposals of this nature. The rest of the female servants were all chosen from the orphan families of poor cottagers in the

neighbourhood, and were recommended to the notice of Clementina by their neatness, modesty, and good temper; and there is not one of them but has more than filial respect for her; and indeed she deserves it, for she behaves towards them with the greatest tenderness, and rejoices on all occasions to make them happy.

Sophron, from the time he left the house of his supposed father to pursue his studies in the university and the inns of court, had been attended by a faithful servant, a young man, who deserves all the respect and confidence with which he has been long treated in this distinguished family. Honest Joseph, for that is his name, had been cruelly used by an elder brother, who, succeeding to the whole inheritance of a thoughtless and imprudent father, quarrelled with him, and turned him into the wide world, without a single shilling in his pocket, or any provision for his support. In this distress he was providentially directed to the house of Philetus, who had compassion on the lad, and took him in as a playfellow to Sophron. Here, under the direction of his young master, he soon learned to write a good hand, became well versed in the rules of common arithmetic,

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and daily improved in knowledge and virtue. Joseph had now seen a great deal of the world, and notwithstanding the pride and profligacy which generally prevail amongst the men servants in great families, had by this time contracted an intimate acquaintance with a few, who, like himself, were distinguished by their faithfulness and sobriety. The time now came that Joseph was to be advanced to a post of no small importance; for his master, on the disclosure of his fortune and happy marriage with Clementina, made him steward of his household, and left all the under servants chiefly to his choice and management. Joseph well knew how much the order, œconomy, and comfort of the family would depend on the conduct of those whom he should introduce in that capacity; and how much it might affect the reputation of Sophron himself, should any of his domestics be distinguished by a dissolute behaviour; for where the morality of the servants is remarkably deficient, that of the master may well be suspected. He was therefore exceedingly cautious, and recommended none of his acquaintance but those with whose principles and conduct he had the best reason in the world to be satisfied. Nor need we pass a greater en-

comium on his addreſs in this buſineſs, when we have ſaid, that not a ſervant has been ſeen drunk, not a card has been played, nor an oath heard in the family, nor one ſervant diſmiſſed from it, for ill conduct, during the whole courſe of his adminiſtration. About a year ago, Joſeph was informed by expreſs, that his brother had been thrown from his horſe at Newmarket races, and killed on the ſpot. He was greatly affected at the news of the ſudden and untimely death of ſo worthleſs and wicked a brother, and the more, becauſe he was ſo worthleſs and ſo wicked. But, as he died inteſtate, and without lawful iſſue, the family eſtate deſcended to Joſeph. This unexpected turn of fortune ſerved only to make him more humble and generous. He immediately ſettled twenty pounds a year on a young girl who was ſuppoſed to be the natural daughter of his deceaſed brother, and diſtributed ſome conſiderable ſums to other diſtant relations. Joſeph and Lucy had long had an eſteem for each other, which was now, without the leaſt diſcovery on either ſide, ripened into love. After many reſolves on Joſeph's part, and many fruitleſs attempts to diſcloſe the ſecret, the other night, as they were walking in the garden in the cool of the even-

ing, Joſeph ſummoned up all his reſolution, and juſt as they were turning the corner to come into the houſe, he took her by the hand, and preſſing it to his breaſt in the moſt tender manner, he ſaid, in a tone of voice which he fetched from the bottom of his ſoul, "Oh,... "Oh,... my dear Lucy!" This he meant as a formal declaration of his paſſion. Lucy received it with a modeſty peculiar to the moſt virtuous of her ſex, and returned it with that reſponſive palpitation of the heart, which left Joſeph a dawn of hope that her boſom was not a ſtranger to the feelings of love. Next week they are to join their hands at the altar, and, what greatly adds to their felicity, Sophron not only approves of their intention, but taking them aſide the other morning, he ſaid to them, "My friends, for ſo I now chooſe to call you, "I have with pleaſure beheld the progreſs of "your mutual and virtuous paſſion, I ſincerely "rejoice at the conſummation of your wiſhes, "I have already prepared a manſion for your "reception. You ſhall be my next neigh- "bours, and ſtill conſidered as a part of my "family."

Sophron performs the office of a chaplain, reads and prays in his family morning and even-

ing with the greateſt propriety, and with the warmeſt devotion. All the ſervants are permitted to be preſent; and, to give them their due, not one of them, from the ſteward to the ſcullion, would be happy or contented if excluded from ſo diſtinguiſhed a privilege. Sophron has a taſte for the fine arts, a choice collection of books, and an elegant apparatus for making experiments on the various ſubjects of natural philoſophy; with theſe he generally amuſes himſelf two or three hours in a day; the reſt of his time is divided between the concerns of his family, the improvement of his eſtate, and the converſation of his friends. He has laid out his whole patrimony in ſeparate farms, none leſs than one, and few that exceed two hundred guineas a year. By incloſing common fields, draining marſhes, clearing wood lands, erecting lime kilns, and introducing various other modes of improvement in agriculture, he has, in a very few years, more than doubled his annual income. At the ſame time his tenants and the public are equal gainers with himſelf; for there is not one of his farms, but what is a much better bargain to the occupier now than it would have been in its unimproved ſtate, continued at the old rent. He makes it a pretty general rule to viſit his nume-

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rous tenants in rotation once a month; and is always devising something or other that may turn to their advantage. They rejoice to see him; they ask his advice in every thing of importance, and know they are never so sure of success, and consequently never so happy, as when he approves of their management. Sophron has been for some years in the commission of the peace; but, as there are several senior gentlemen who serve their country in that capacity in the neighbouring parishes, he does not, for the present, choose to act. Besides, though no man can better understand the constitution and laws of his country, or has a greater reverence for them than he has, yet there are generally a few cursory acts passed almost every sessions, which he could not in conscience enforce with all that rigour which they seem to require. He therefore contents himself with administering justice, as far as he can, according to the spirit of the constitution, without shackling himself with those forms of it, which he cannot but look upon, in some few instances at least, as unjust and oppressive. Nor has any man more frequent opportunities of doing this. His neighbours look up to him as an oracle; they consult him on all occasions, and

cheerfully ſubmit all their differences to his impartial deciſions, inſomuch that a law ſuit has not been known to originate within the circle of his influence ſince he came into the country. He is certainly, without deſigning it, one of the greateſt enemies to the gentlemen of the long robe of any, perhaps, in the three kingdoms. I had an occaſion the other day to mention Sophron's name in the hearing of an old experienced attorney, who had formerly great practice in that neighbourhood; "Ay, ay;" ſays Litigatus, for that was his name, "if there were many more like him in "that part of the world, I am ſure the lawyers "muſt ſtarve by dozens, and the county aſſizes "would be totally deſerted."

What Archbiſhop Fenelon long ſince obſerved is fully exemplified in the character of Clementina, "A virtuous woman is the ſoul "of a great houſe." The family could not be built up, and, conſequently, could not be happy without her. Ten months after his marriage, Sophron was preſented with a lovely boy, ſon and heir to his large eſtate. Clementina had too much ſenſibility not to feel all the tenderneſs, and ſhe was too provident

not

not to be prepared for all the duties of a mother, the first moment she became possessed of the title. She well knew that her children, for the first six years, would be chiefly entrusted to her care and management; and she was determined to treat them as rational creatures from the first moment of their existence. Lucy, who had been a nurse almost from her cradle, took the young stranger immediately from the hands of the midwife, covered him with a fine warm flannel, and carefully laid him in her lap. Here he was to lie at his ease, by Clementina's express order, for the space, at least, of one hour. Great care was taken to keep the light from pressing too suddenly on the tender sight of the infant. The business of dressing, so painful, and so tedious, in the common way of conducting it, was then performed by the nurse, in less time, if possible, than I have here taken to relate it. The whole dress, it should seem, consisted but of three pieces, a shirt, a robe, and a cap. The cap was fastened under the chin by a band of soft linen sewed on one side and buttoned on the other. The shirt and the robe were both full and open before, the sleeves of the shirt drawn into those of the robe, and both put on together. The robe was made to

lap over on the breast, and fastened with flat buttons, set in rows at different distances, to make it more or less tight, and fit it to the body of the child. This was done with so much dexterity, expedition, and ease, as scarcely to occasion a cry, a circumstance considered by Clementina as a matter of much greater consequence than is generally imagined. Besides, by this mode of dress, the unequal pressure of different pieces and bandages was prevented, by which the shape of many children has been greatly injured, and their health, as she thought, frequently destroyed.

Clementina found it necessary to give some particular rules for the early management of the child, and therefore as soon as she was well able to sit up a little, she called the nurse to the bed's side, and said to her, "As to the article "of sleep, you must, for the present, leave "nature alone to dictate. Never lull him to "rest, either in the chair or in the cradle; but "rather play with him, and talk to him, till he "falls asleep in your lap. Then you may lay "him down to refresh yourself; but take care "to watch the moment of his waking, and at-"tend to him before there is any time for com-

"plaint,

"plaint, that the desired change of posture "may not be obtained by a cry of impatience. "By and by you will find means so to divert "him, by constant attention, as to keep him "awake most part of the day; when this be-"comes a little habitual to him, he will sleep "quietly almost all the night, which you will "find a singular benefit to the child, as well "as a great ease to yourself."

"The infamous custom," continued Clementina, "of bundling up infants in a parcel "of clouts and whittles, intended to receive "and retain all the evacuations of nature, I "cannot endure; and I take it for granted, "that a child may be so managed as to render "such a precaution wholly unnecessary. Those "children, which have been used to cleanli-"ness from the very first, will, if by chance "left too long, indicate their wants in the "most expressive manner, and repeat that in-"dication till they are attended to; I am "therefore well assured that any inconveniency "of this sort may be prevented, by proper "management, without having recourse to a "method, which must be as injurious as it is "offensive."

Clementina would have been very loath to loſe at once half the pleaſure of being a mother, and therefore fully determined, if poſſible, to adminiſter that ſuſtenance to her infant offſpring which nature intended. But, in caſe of any accident which might have deprived the mother of this pleaſure, and the child of this ſuſtenance, ſhe thought cow's milk, diluted with water to a proper conſiſtence, unmixed either with flour, bread, biſcuit, or ſugar, by far the beſt ſubſtitute, as coming neareſt to that of the mother. In hot weather, the milk ſhould be drawn at leaſt once in eight hours, and never given warmer than it comes from the cow. The fineſt children, ſhe ſays, ſhe ever ſaw, were brought up in this manner, without once taſting any thing elſe for the firſt twelve months; and, in a ſingle inſtance, ſhe knew it continued for eighteen months with equal ſucceſs. This method of dry nurſing ſhe would have held preferable to the bare hazard of imbibing ill humour and diſeaſe, from a woman whoſe temper and conſtitution muſt be very imperfectly known. But Clementina was ſo happy as to ſucceed in the firſt intention, and, with inexpreſſible pleaſure, ſuckled her ſon to the end of his firſt year. From this period ſhe

followed

followed no particular regimen, but always preferred the plaineſt and moſt ſimple diet, as certainly beſt, if for no other reaſon than becauſe he would not be under a temptation to eat too much, which, in every period of life, is the baleful ſource of innumerable diſeaſes. To regulate the quantity, ſhe thinks much more material than the quality of the food. She likewiſe ordered the nurſe to bring the child as ſoon as poſſible, to three or four regular meals a day, without giving him any thing to eat in the intermediate ſpace; becauſe, by continually throwing in freſh matter, the regular courſe of the digeſtion is intercepted, the tone of the ſtomach weakened, and a bad chyle produced. Water, ſhe thinks, the beſt common liquor, and, in all the little diſeaſes to which he has been incident, water gruel and abſtinence ſhe has found much better remedies than medicine. All his natural and real wants were to be inſtantly relieved, but thoſe ariſing from fancy and humour were by no means to be indulged. A rattle was given to him as ſoon as he was capable of diverting himſelf with it; other little toys were ſoon added; variety is neceſſary to amuſement, for as ſoon as novelty wears off, entertainment ceaſes. The humourſome inclina-

tion, which makes children reach eagerly after every thing they ſee, ſhould never be complied with; and therefore, whenever he ſtretched out his hands impatiently after any thing, tho' one of his own toys, it was refuſed him, with a grave ſteady countenance, "No, you muſt "not have it." The meaning of this he ſo thoroughly comprehended, as to be immediately ſatisfied on receiving ſuch an anſwer, even long before he was ſuppoſed to underſtand language. He was never ſpoken to in a loud or ſhrill voice, but always in this plain and diſtinct manner. Clementina had the pleaſure to ſee the good effects of this early management, which we cannot but think, trifling as it may ſeem, the beſt calculated of any in the world to improve a good temper, or correct a bad one. The boy was always quiet, good humoured, obedient, and, in a word, became much more intelligent at ſix months than other children generally are at a year and a quarter. In the fondneſs of her hopes, ſhe could not but look upon this as a foundation thus early laid, on which ſhe wiſhed the beautiful ſuperſtructure of a virtuous education might, in due time, be erected; nor, muſt we add, did the event at all diſappoint her moſt ſanguine expectations.

Clementina's little family has been gradually increasing for some years; it now consists of two sons and two daughters. They were all treated in their infancy as much alike as possible; but as soon as their respective geniuses began to open, and the particular cast or complexion of their minds could be discerned with any degree of precision, she was all attentive to the important intelligence; well knowing, that without this she could not adjust the future plan of their education with any probability of success.

The lectures intended for their instruction consist chiefly of little stories, anecdotes, and observations, exactly calculated to gain their attention, and form their manners. These lessons are generally delivered in free conversation, between Lucy and Clementina; sometimes, indeed, especially of late, Sophron has borne a distinguished part in this pleasing drama. On those occasions I have frequently seen all the little folks immediately drop their toys and play things, forget their innocent amusements, and come as near as possible to catch every word, and receive more real instruction, perhaps, in half an hour, than could have been communicated

communicated to them by any other method in half a year. Thus have they been taught by precept and example, almost from their cradles, to prefer neatness to finery, plain and common food to made dishes, naked truth to an artful dissimulation, a courteous and affable behaviour to a stiff and forbidding carriage, compassion and forgiveness to cruelty and revenge, and a thousand other lessons of equal importance in common life, which cannot be too early inculcated on young minds. Nor, we must add, has the uncommon virtue and good order of the servants in this family contributed a little to the early improvement of the children; for there is not one of them that is capable of shewing them a bad example, or of speaking an improper thing in their hearing.

Pollio, for that is the name of the young heir, has made some progress in the languages, and is now become a most agreeable companion to Sophron; spends most of his mornings with him in the study, or in the gardens; is exceedingly inquisitive, proposes a thousand questions which might nonplus the profoundest philosopher to answer; pleases and surprises

with

with his remarks and obſervations on almoſt every thing he ſees; and bids fair to inherit all his father's wiſdom and virtues. Leontine, his younger brother, amuſes himſelf at preſent with his tops and his marbles, his ſhuttlecocks, his balls and his bandies; is blunt, honeſt, good tempered; and ſeems deſigned, if his life ſhould be preſerved, to ſerve his country in ſome active and diſtinguiſhed ſtation.

Sophy, the eldeſt daughter, is rather thoughtful, but, for the moſt part, ſufficiently cheerful and ſprightly. She has all the advantage of a fine perſon, joined to a mind ſuſceptible of the tendereſt ſenſibility; and ſeems formed, in all her native ſimplicity and innocence, to charm the eye, and raviſh the heart of every beholder. Leonilla, the younger daughter, in the language of Lord Orrery, is, when permitted to appear in that character, "The arranteſt romp in Chriſtendom; ſhe talks as faſt as moſt of her ſex, and, like moſt fine ladies, in a dialect that few can underſtand. Sickneſs and indolence tremble at the ſight of her, for ſhe is the picture of health, and a veritable Miſs Hoyden."

Thus

Thus the tempers of this little family form a kind of counterpoise to each other. Sophron and Clementina are perfectly acquainted with their different casts, and know how to avail themselves of every particular. Nor have we the least room to doubt, that, under such vigilant and able counsellors, they will be fitted for eminent usefulness, and become the distinguished ornaments of the next generation.

I ventured to shew the piece the other night to an old acquaintance, who is a pretty good judge of painting. After he had examined the drawing, and viewed it in two or three different lights, he said, "For my part, I do not "at present recollect the likeness; besides, "after all that you have done, or your friend, "to touch it up, and give it the air of an ori-"ginal, I am very apprehensive it will turn "out to be little more than the mere varnish "of an ideal family, done by some modern "and bungling artist." I replied, "It would "afford me a singular pleasure, could I have "an opportunity to remove your suspicions by "introducing you to the acquaintance of the "real characters; but, as this happy family "is situate in a distant part of the country, I

fear

" fear an opportunity may not offer itſelf as
" ſoon as I could wiſh. In the mean time,
" I would hope ſome of my younger friends
" will take up the pencil, uſe their beſt endea-
" vours, and ſoon find it in their power, to
" realize a ſtory, which, from its ſingularity
" at preſent, it muſt be confeſſed, wears too
" much the appearance of fable."

SEC-

SECTION IX.

"The fear of the LORD is the beginning
"of wisdom: a good understanding have all
"they that keep his commandments."

DAVID.

On Religion.

RELIGION! ſoother of all our keeneſt ſorrows, ſource and refiner of all our real joys! ſhed thy heavenly influence on our ſouls; direct, animate, and crown all our purſuits; pervade, and conſecrate all our thoughts, words, and actions; or we can never anſwer the deſign of God in our creation; we fall ſhort of true happineſs in this life; and we ſink to the completeſt wretchedneſs in that which is to come.

Religion, in the general ſenſe of the word, is either *true* or *falſe*, *pure* or *corrupted*. True religion admits of three diviſions. The religion of nature, the religion of the Jews, and the religion of Chriſtians. The firſt ſeems to be connatural with reaſon; man has been defined, a *religious* animal, and by this one epithet, perhaps, beſt diſtinguiſhed from the brute. The ſecond has its foundation in the Old Teſtament,

ment, or in the law which was given by Moſes to the tribes of Iſrael, and is now abrogated or ſuſperſeded by the clearer diſpenſation of the goſpel. The laſt is the religion of the New Teſtament; which, for the dignity of its founder, the purity of its morals, the ſimplicity of its worſhip, and the greatneſs of its conſolations, exceeds every thing that was ever propoſed to the mind of man; ſtands eminently diſtinguiſhed by all that can advance the glory of God, and the happineſs of mankind; ſolicits, deſerves, and ſhall at laſt obtain the joyful aſſent of all nations and people under heaven.

The falſe or ſpurious religions are two, Paganiſm and Mahometaniſm. The firſt of theſe ſeems to be nothing more than a groſs corruption of the religion of nature. The peculiarities of the other are founded in the impoſture of Mahomet, and contained in the rhapſody of the Alcoran. This laſt took its riſe in the ſeventh century, and has been conſidered, ever ſince, as the grand rival of Chriſtianity. But, notwithſtanding the progreſs of Mahometaniſm in the world, and all that can be ſaid in praiſe of its votaries, Chriſtianity, we preſume, has nothing to fear; ſhe may ſubmit her preten-

ſions

ſions to the ſevereſt ſcrutiny, and be aſſured of a determination in her favour.

Make the appeal to natural religion, or, which is the ſame thing, to the reaſon of man. "Set before her Mahomet, and his diſciples "arrayed in armour and in blood, riding in "triumph over the ſpoils of thouſands and tens "of thouſands, who fell by his victorious "ſword. Shew her the cities which he ſet in "flames, the countries which he ravaged and "deſtroyed, and the miſerable diſtreſs of all the "inhabitants of the earth. When ſhe has "viewed him in this ſcene, carry her into his "retirements; ſhew her the prophet's cham-"ber, his wives and concubines; let her ſee "his adulteries, and hear him alledge revela-"tion and his divine commiſſion to juſtify his "luſt and oppreſſion. When ſhe is tired with "this ſcene, then ſhew her the bleſſed Jeſus, "humble and meek; doing good to all the "ſouls of men, patiently inſtructing both the "ignorant and perverſe. Let her ſee him in "his moſt retired privacies; let her follow him "to the mount, and hear his devotions and ſup-"plications to his God. Carry her to his "table, to view his poor fare, and hear his

"heavenly

"heavenly discourse. Let her see him injured, "but not provoked. Let her attend him to "the tribunal, and consider the patience with "which he endured the scoffs and reproaches "of his enemies. Lead her to the cross, and "let her view him in the agonies of death, "and hear his last prayer for his persecutors. "*Father, forgive them, for they know not what* "*they do!*—When natural religion hath viewed "both, ask her, which is the prophet of God? "—But her answer we have already heard, "when she saw part of this scene through the "eyes of the centurion who attended at the "cross: by him she spoke, and said, *Truly* "*this was the Son of God.*"

SHERLOCK.

But what shall we say to those who are wise above all that is written, and will not believe any revelation at all? The best advice, perhaps, we need give them, is to read what has been said on both sides of the question, with equal attention, a mind truly open to conviction, and an honest determination to yield to the force of argument on which side soever it may be found to preponderate. And, let them remember, that without this they cannot do justice to the

importance

importance of the ſubject, nor to that reaſon and conſcience, which they boaſt of, and which God has given them.

At preſent, however, it is not our intention to enter on controverſy of any kind. We have too little room, and leſs inclination to follow the method of the ſchools, and treat of divinity as a ſcience. We leave metaphyſical diſtinctions, particular dogmas, and modes of worſhip, to call your attention to religion, as an inward principle, the hidden man of the heart, without which all outward forms and appendages are but ſounding braſs, or a tinkling cymbal.

Were we to characterize this divine principle in one word, it ſhould be that of *humility*. Pride is the crime and the diſgrace of human nature; and every thing that is ſuited to humble the vanity of our minds, and bring us to the true knowledge of ourſelves, is likely to do us the greateſt good; nor do we know of any thing ſo well calculated to do this as real religion, or the true fear of God in the heart. But this cannot be ſuppoſed to take place in us without ſincere repentance, a full conviction of

 perſonal

personal guilt, and a deep contrition of soul on account of it. And who can seriously reflect on his criminal apostacy from God, his egregious folly, his base ingratitude, his idolatry, his impiety in ten thousand instances, and yet be a stranger to that humble and contrite spirit which enters so deeply into the religion of the heart, and points out to us the real penitent?

We do not say that all men, who are destitute of true religion, are equally depraved and wicked, this would be to give the lie to common sense; nor that men ought to confess, or consider themselves guilty of sins which they never committed, but we venture to say, that all men are depraved and wicked to a great degree; and should any of them be insensible of it, their case would be so much the more deplorable, as their insensibility must be supposed an invincible bar to sincere repentance.

But there is another thing which tends greatly to promote that humility which makes so essential a part of inward religion, and that is, the consideration of the infinite holiness and majesty of God. He looketh at the earth, and it trembleth; he touches the mountains, and

they

they ſmoke. When God appears in the glory of his holineſs, the Seraphs cover their faces. When he makes the clouds his chariot, and rides on the wings of the wind, his lightnings enlightened the world; the earth ſaw it and trembled, the hills melted like wax at the preſence of the Lord: yea, Sinai itſelf was moved at the preſence of the God of Iſrael. Behold, he taketh up the iſles as a very little thing; he weigheth the mountains in ſcales, and the hills in a balance; all the nations of the earth are but as graſhoppers before him; they are as nothing, yea, leſs than nothing and vanity. Nay, the heavens are not clean in his ſight, and his angels he chargeth with folly. What an atom, what a duſt of being, what a dark and diminutive thing is man, under the lively apprehenſions of a preſent God, a God of ſuch majeſty and Glory? O my ſoul, live much in the views of God, the firſt and faireſt of all beings; live much in the contemplation of his infinite holineſs and grandeur, and thou canſt never dare to ſwell and exalt thy little worthleſs ſelf in the eyes of ſuch adorable and divine excellence. This compariſon ſtains the glory of all fleſh, and brings all the haughtineſs of man down to the duſt.

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Eudoxus is remarkably circumſpect in his morals, pays all his tradeſmen every quarter, and ſays he never wronged any man of a ſingle farthing in all his life. He is very abſtemious at his meals, eſpecially on Wedneſdays and Fridays, and hardly ever drinks more than two glaſſes after dinner; is very exact in all the externals of religion; his pew is never empty at church; he is conſtant at the ſacrament four times in the year; keeps Lent with the utmoſt punctuality, and would not defraud the rector of a cock of barley for the world. He laments the profligacy of the age in which he lives, and is really afraid that there is not a good man in the pariſh beſides the parſon and himſelf. He makes frequent and long prayers, and is by no means aſhamed of his devotions. He always remembers to thank God that he is not a reviler, an extortioner, an adulterer, a drunkard, or a common ſwearer; that he is ſo temperate, ſo juſt, ſo religious, and, in all reſpects, ſo much better than his neighbours. But, alas, Eudoxus forgets that he is wholly deſtitute of that Chriſtian charity which hopeth all things, ſuffereth all things, believeth all things; and full of that pride and vain glory, which renders him deſpicable in the eye of God and angels.

Eleutherius,

Eleutherius, on the other ſide of the way, is by no means ſo exact in his morals. I have often heard him laugh heartily at the grave appearance of his oppoſite neighbour, and declare it, as his opinion, that a man may as well eat fleſh as fiſh on a faſt day; and, notwithſtanding all the rector can ſay to him, he cannot yet comprehend the divine right of tythes. He fills a poſt of ſome profit under the government, and has been for ſome years receiver general of the diſtrict in which he reſides. He loves a cheerful companion, and thinks a little elevation of his ſpirits a ſufficient recompenſe for two or three bottles extraordinary. He receives genteel viſits, and has no objection to a card table on a Sunday; and, when his ſervants or his tenants provoke him to it, he ſwears with as good a grace as a captain in the firſt regiment of dragoon guards.——But ſome time ſince, having been invited to one of my Lady Flirt's elegant routs, he danced ſo long, and drank ſo freely, that, on returning home, he catched a violent cold, which was ſoon ſucceeded by an inflammation of his lungs, and his life was thought to be in danger. At this critical juncture, a clergyman of a neighbouring pariſh, a very worthy man, who was generally thought

to be a little inclined to favour the methodiſts, paid him a friendly viſit; and, as he found him pretty much compoſed, entered on a converſation much ſuited to one in his ſituation. Soon after this nurſe Lovegood, who had been recommended to him by his friend the clergyman, perceived with pleaſure, that though his diſorder was greatly abated, he ſeemed to grow more and more ſerious every day. One morning ſhe came ſoftly into his chamber, and ſtanding unperceived behind the curtain, ſhe ſaw him at the other ſide of the room, in the utmoſt agony of diſtreſs. His countenance was fixed, the tears ſtole from his eyes, and his whole body, for a time, ſeemed incapable of motion. By and by he fell on his knees, laid his right hand, in a moſt expreſſive manner, on his breaſt, and after venting many deep ſighs, and ſhedding many tears, ſhe heard him ſay, in broken accents, "God be merciful to me a ſinner." He ſaid no more, his heart was too full, but remained for ſome time in the ſame humble poſture. After a while he roſe from his knees, and ſat him down in the armed chair, and ſeemed wholly inſenſible to every thing about him. At length, turning to the table, where the nurſe had accidentally left her Bible open, ſhe

heard

heard him read these words, "This man went "down to his house justified rather than the "other." He shut the book, opened it again, read it over a second time, and, after a short pause, she saw him lift up his eyes to heaven, and, in the expressive ardour of his countenance, she read all the silent rapture of his soul, in a style much more intelligible than the characters of any other language could possibly convey.

The good nurse called at my house the next morning, told me the story with tears of joy in her eyes, and said, "O! Sir, I never saw "such a sight before in all my life, and I shall "never forget his looks as long as I live."

"Never was any religion founded in so "much humility as that of the gospel. The "first line of that excellent sermon, which Je-"sus, the author of it, preached to the people "on the mount, is this, *Blessed are the poor in "spirit, for theirs is the kingdom of heaven.* "Blessed are those who have the lowest and "meanest thoughts of themselves, for the hea-"venly treasures of divine grace are particu-"larly offered to them, and they are the most "ready to receive them."

But, let it be remembered, this poverty of ſpirit by no means implies an abject and miſtaken opinion of ourſelves, or of thoſe abilities and advantages by which we may be diſtinguiſhed from many of our fellow creatures. A man of letters is not bound to think himſelf as illiterate as a peaſant, nor a youth of ingenuity to fancy himſelf a fool. A perſon of figure and quality muſt not ſuppoſe himſelf in all reſpects to be on a level with the lower ranks of mankind, nor can it be, but that a man of ſenſe and virtue, of religion and goodneſs, muſt know himſelf to be of ſuperior worth and merit to the rude and wicked multitude. Beſides, it is proper and neceſſary that a man ſhould have a juſt idea of himſelf, that he may, on all occaſions, maintain a propriety of conduct, and anſwer thoſe demands, which juſtice and honour, which his profeſſion and character may make upon him, in the particular ſtation or circumſtances in which Providence has placed him.

But, in all our intercourſe with God, we ſhould endeavour to keep up in our minds a conſtant ſenſe of our guilt and ſinfulneſs, of our danger and miſery, of our weakneſs and utter inſufficiency; we ſhould look on all our virtue and

and probity, on all our charity and compaſſion to men, on all our humility and repentance, nay, on all our piety and devotion to God, as wholly deſtitute of all worthineſs or merit in his ſight, that we may readily fall in with the manifeſt deſign of the goſpel, and truſt in nothing, and boaſt of nothing, but the abſolute freeneſs of that grace by which we are ſaved.

And how well does this humility become a ſuppliant for mercy to the offended Majeſty of heaven? Wilt thou, canſt thou, O my ſoul, approach thy God in any other ſpirit? He reſiſteth the proud, but giveth grace to the humble. Thus ſaith the high and lofty One, that inhabiteth eternity, whoſe name is holy, "I dwell in the high and holy place, with "him alſo that is of a contrite and humble "ſpirit, to revive the ſpirit of the humble, and "the heart of the contrite one." And canſt thou live one day without prayer, and without God? how miſerable would that life be! and how much better for thee that ſuch an inauſpicious day ſhould be obliterated from the line of thy wretched exiſtence! — I will add, ſhould theſe few pages be the happy means of leading but one thoughtleſs youth, in this humble tem-

per of ſoul, to implore the forgiveneſs of his gracious God, it would be infinitely more than a recompenſe for all the little labour, which the author has beſtowed on theſe volumes; and, could he know it, he hopes he can ſay, it would afford him the trueſt pleaſure.

Watch therefore againſt the riſing vanity and pride of thy heart; and, ſhould any advance of fortune, any principle of philoſophy, or even any favourite or popular ſentiment of religion, be found to cheriſh this deteſtable and dangerous paſſion, thou mayeſt well ſuſpect that ſome thing is wrong; that either the principle is erroneous, or that thou haſt made an improper uſe of it; and be aſſured it is high time for thee to put a ſtop to the growing evil. Read thy Bible more ſeriouſly, that thou mayeſt know more of thy own heart; contemplate the amazing humility of the Son of God, and follow the example of the meek and lowly Jeſus. Amazing humility, indeed! "He left the bo-
"ſom of the Father, and all his glories there,
"to dwell in fleſh and blood. When he enter-
"ed our world, there was nothing round him
"but the ſigns of humiliation, and the marks
"of deep abaſement. He became the child
"of

"of a poor maid in Galilee. He lay down "to take his first nap in a manger, below the "rank and condition of man; and, as though "he were a companion for meaner creatures, "he borrowed his dwelling from the ox and "the ass. This was the accommodation, this "the presence chamber of the King of Israel, "of the Son of God. Let us follow him in "the progress of life, when he appeared as a "young carpenter, when he sweat and labour-"ed in the trade of his father Joseph. When "he assisted him, as ancient history informs us, "to make yokes for oxen, and lived in a lowly "cottage suited to those employments. No "rooms of state, no rich hangings, no car-"pets of furniture of silk and gold, no costly "and glittering things about him. And when "he began his ministry, he travelled through "the country on foot to preach his divine gos-"pel, when he might have been borne on the "wings of angels. He was content with mean "lodgings in the tents of fishermen, and some "times the Lord of glory had not where to "lay his head. He never accepted but of one "triumphant day in the period of his life, and "then his highest glory was to ride upon the "colt of an ass into Jerusalem. His way was

"ſtrewed with branches of trees, and the gar-
"ments of the poor, and he was attended with
"a ſhouting train of the lower ranks of the
"people. But his more conſtant dwelling was
"in cottages, and all his accoutrements be-
"trayed univerſal poverty and meanneſs. An
"obſcure life on earth veiled the Majeſty of
"the King of heaven. Contempt and ſcorn,
"infamy and reproach, were his daily compa-
"nions in the ſtreets of Jeruſalem, and his
"table and his lodgings were with poor fiſher-
"men in Galilee, the moſt contemptible part
"of all the country of the Jews."

"Farewel then vanity and pride! Farewel
"ye ſcenes of grandeur, ye flattering and fad-
"ing glories of this life! Farewel ye vain and
"ambitious titles among my fellow worms!
"Be my ears deaf, and my heart dead to all
"the noiſy pomp, to all the ſounding honours
"of this world! Let me be a holy and hum-
"ble follower of the holy and humble Jeſus!
"I adore him, I love him, I would fain be
"more like him. He is my divine example,
"and my forerunner to the world above. He
"has a crown there provided for every humble
"ſoul, a crown which ſhall never fade. He

"has

"has names of dignity for all his ſaints, but
"on his own ſacred head are many crowns.
"To his name belong ſuperior honours: to
"the Lamb that was ſlain aſcribe glory, and
"majeſty, and univerſal bleſſing, for ever and
"ever. Amen."

Dr. WATTS.

The man who is actuated by this truly humble and contrite ſpirit, who ſincerely deſires to follow this holy and humble example of the Son of God, whether he were a Jew or a Gentile; whether he now acknowledge the biſhop of Rome or the patriarch of Conſtantinople as the ſupreme head of the church; whether he be a papiſt or a proteſtant; a diſciple of John Calvin, or a follower of Martin Luther; a member of the church of England, or of the kirk of Scotland, or a diſſenter from either or from both; making all reaſonable allowances for the prejudices of education, in ſpite of all that bigotry may ſuggeſt to the contrary, in obedience to the law of charity, and the law of God, we pronounce him a man of true religion, and cordially embrace him as a real Chriſtian. But, ſhould he be wholly deſtitute of ſuch a truly humble and contrite ſpirit, ſhould he pay

no

no regard to so humble and so edifying an example, be his character in other respects ever so fair, his profession ever so splendid, his zeal for a party in religion ever so warm, and ever so properly directed; should his creed be ever so orthodox, and the forms of his religion ever so unexceptionable, he is weighed in the balance, and found wanting; received, it may be, caressed, applauded, canonized, nay, even deified by men, he is rejected of God, and cannot enter the kingdom of heaven.

INDEX

INDEX

TO THE

SECOND VOLUME.

A

ACCOMPLISHMENTS, female, p. 3. to the end of the section.

Afflictions, designed for, and capable of being improved to our advantage, 100. 101. 103.

Agriculture, improvements in it, 196.

Anger, defined and illustrated, 46. 49. every temper subject to it, 51. odious, especially in the female character, *ibid.* generally most unruly when we ourselves are most to blame, 51. 52. not always sinful, 47.

Animals, their wonderful oeconomy in the preservation of their young, 111.

Astronomy, recommended, 8.

Aversion, one of the malignant passions, 46.

Balzac,

B

Balzac, to Madame de la Chetardie, 66. 68.
Bangor, Bishop of, describes some striking prospects in Wales, in his letter to Mr. Duncombe, 87. 89.
Behaviour, in social and civil life, 133. to the end of the section; its importance, 140. 141. rules for it, 134. 136.
Benevolence, a remarkable instance of it, 175. 176.
Books, the choice of them, 8. to 15.

C

Chapone, her observations on the choice of books, 9. 15. recommends history, *ibid.* and poetry, 10. her observations on the malignant passions, 51. 258.
Charity, Christian, the true ground of it, 229.
Chesterfield, his observations on modesty, 22. 24. distinguishes between modesty and bashfulness, 26. explains and recommends oratory in a letter to his son, 72. 74. gives directions for writing letters, 61. 65. 70. 72. recommends an ambition to excel, 75. 76. his observations on good breeding, 141. 142. condemns swearing and lying, 144. recommends truth, 144. 145. his remarks on the folly of silly women, in supposing every civil fellow to be in love with them, 161. describes the

the effects of a ſecret and tender attachment on the part of the man, 163. 164. condemns coquetry, 165. 166.

Children, their ſubjection to parents, 111. their reſpect, affection, and reverence ought to be perpetual, *ibid.* how to be managed in infancy, 199. to 205. methods for their inſtruction, 205. 206.

Chronology, recommended, 8.

Cicero, his letter to Terentia, 64.

Complaiſance, recommended, 133. the want of it attended with many inconveniencies, 142. the exceſs of it troubleſome, 140.

Coquetry, condemned, 165. 166.

Corke, Earl, his letter from Italy to Mr. Duncombe, 89. 93.

D

Dances, animadverted on in a letter to the Spectator, 29. 30.

Death, no kind of it properly ſpeaking unnatural or untimely, 104.

Deiſts, advice to them, 216. 217.

Diſſimulation, condemned, 145. 146. expoſed in the character of Lord Fairport, 146—149.

Drawing, recommended, 7.

Dreſs, modeſty in it recommended, 28. 33. ſimplicity in it moſt becoming, 32. 33. ſuited to the rank of the wearer, 36. an animadverſion on it, *ibid.* of infants, 199. 200.

Drew,

Drew, Sarah, and John Hewet, two faithful lovers killed by lightning, 98.
Duty, to God and man, to be attended to, 76.

E

Education, female, the prevailing modes of it reprehended, 1. 2.
Eloquence, or oratory, recommended by Lord Chesterfield in a letter to his son, 72. 74.
English, language, the study of it recommended, 7.
Envy, one of the malignant passions, 46.
Epistolary correspondence, 63. the style proper to this kind of writing, 63. 70. 71.

F

Family, the descendents of a common ancestor, 112. the idea of it extended to the whole human race, *ibid.* management of it, 185. to the end of the section; Sophron and Clementina at the head of one the best ordered and most happy, 185. the choice of servants in it, a material circumstance, 191. 193. the worship of God in it, recommended in the character of Sophron, 195. 196.
Fenelon, Archbishop, his observation on the choice of books, 9. his commendation of virtuous women, 183.

Florence,

Florence, ſome obſervations on the place and manners of the people by the Earl of Corke, in a letter to Mr. Duncombe, 90. 93.

Fordyce, his commendation of decent female ornaments, 17. recommends neatneſs in dreſs, 33. 35. condemns flattery, and rebrobates diſſimulation, 145. 146.

France, curſory obſervations on the country and people, 94.

G

Gay, his letters on the death of John Hewet, and Sarah Drew, who were killed by lightning, 96—99.

Geography, recommended, 8.

Good breeding, what, 133. neceſſary to render us agreeable and pleaſing, 76. not to be obtained from books, 133. the reſult of good ſenſe and good nature, 133, 134. rules for it, 134. 136. exceſs of it to be avoided, *ibid.* exemplified in the character of Will Wimble, 137. and of farmer Treadfield, 138. 139. nothing contributes ſo much to it as a good mind, 150.

Government, of the paſſions, 43. to the end of the ſection; of parents over their children, 111. to be relaxed as the children improve in underſtanding, *ibid.* of ſovereigns over their ſubjects, 117. founded in the compact of the parties, 116. originally intended for the public good, 118.

119. sometimes perverted from its original intention, 119. its necessity and importance, 121. the power of it fiduciary, 126.

H

Hatred, its odious nature and tendency, 49. 50.
Hewet, John, and Sarah Drew, two faithful lovers, killed by lightning, 98.
History, civil, recommended, 9. and natural, 17. 18.
House of lords, a branch of the legislature, 123. of commons, another branch constituted by the suffrages of the people, 123. without which no tax can be levied on the subject, 123. 124.
Hughes, his letter to — Smith, Esq; on breaking his leg by a fall from his horse, 100. 101. to the Countess Dowager of Donegall on the death of three grand daughters, occasioned by a fire at Belfast in Ireland, 103. 105.
Humility, a first principle of the Christian religion, 217. considerations conducive to it, 218. 219. illustrated in the character of Eleutherius, 221. 223. in the example of Christ, 226. 229.
Husband, the head of the wife, not to lord it over her, but to defend and cherish her, 110.

Infants,

I

Infants, to be treated as rational creatures, 199. their dreſs, 199. 200. rules for their ſleeping, 200. 201. to be kept clean, *ibid.* to be ſuckled, 202. a method of dry nurſing recommended, *ibid.* to be brought to their regular meals, 203. their natural wants to be inſtantly ſupplied, *ibid.* not to be indulged in humour and fancy, 203. 204. the particular complexion of their minds to be obſerved, 205.

Italy, the cold of it, and the uncertainty of the weather obſerved and complained of by Lord Corke in his letter to Mr. Duncombe, 90.

K

Key, of the voice to be preſerved in reading, 6.

King, of England, intruſted with the ſupreme executive power, 123. his prerogatives, *ibid.* creates the members of the upper houſe, *ibid.*

Knowledge, the acquiſition of it neceſſary to preſerve us from contempt, 76.

L

Laws, the ſecurity of political ſociety, 124. the multiplicity of them frequently attended with inconvenience, 121. unneceſſary and oppreſſive ones to be repealed, *ibid.* care to be taken in framing new ones, 122. the king muſt govern according to them, 123.

Law-

Lawsuits, happily prevented by the arbitration of gentlemen in the country, 197. 198.
Life, not a transferrable property, 116. 117.
Lightning, the sad effects of it exemplified in the death of two lovers, 98. 99.
Locke, his sentiments on government, 226. 228.
Love, and marriage, 153. to the end of the section; its nature and properties, *ibid.* sometimes placed on improper objects, 154. necessary to complete the happiness of the conjugal relation, 154. 155. should by no means begin on the part of the woman, 162. the effects of it in men as different as their tempers, 163. frequently concealed on the part of the man, and how to discover it, 162. 163, a device for the discovery of it, in a story from the Spectator, 164. 165. illustrated in a story from Mrs. Pennington, 168—177.
Luxborough, lady, to Mr. Shenstone, 68. 69.
Lying, condemned, 143. 144.

M

Malice, a high degree of it, hateful to God and man, 50.
Marriage, a natural rather than a political union, 109. its great importance to civil society, 110. connected with love, 153. to the end of the section; an affair in which a young woman should take the best advice, 166. the ill effects of an im-

proper

proper connection in it, 167. 177. 178. the felicity of that which is founded in prudence and mutual affection, 168. 178. 179. 191.

Marſton, ſeat of Lord Orrery, deſcribed in a letter to Mr. Southerne, 82. 84.

Maſter, and ſervant, their connection, and the advantages of it mutual, 116. 117.

Meekneſs, recommended, 57.

Milton, deſcribes Adam's firſt meeting and nuptials with Eve, 155—159.

Modeſty, 21. to the end of the ſection; whence it ariſes, *ibid.* how cheriſhed, 22. the aimableneſs of it, *ibid.* directions concerning it, 22. 23. 24. to be diſcovered in converſation, 25. differs from an aukward bashfulneſs, 26. apparent in equipage, dreſs, expences, and diverſions, 27. the guard and ornament of female virtue, 28. heightens all the virtues it accompanies, 28. its delicacy, 32.

Modulation, of the voice in reading, 6.

Morality, the great rule of it, 115.

Muſic, recommended, 8.

N

Nature, the ſtate of it deſcribed, 113. property to be acquired in it, 114. obliged to ſeek ſecurity in political and civil ſociety, 115.

Neatneſs, in dreſs, recommended, 16. 17. 35.

Oratory,

INDEX.

O

Oratory, recommended by Lord Chesterfield, 72. 74.
Orrery, Lord, his letter to Mr. Southerne, 81. 87.
Orthography, to be observed, 7.

P

Passions, the government of them, 43. to the end of the section; the spring of motion in the soul, *ibid.* not to be eradicated, *ibid.* nor to be indulged, 44. to be brought under the subjection of reason, *ibid.* the proportion generally to be observed between reason and the passions, 44. 45. not easily defined, 46. distinguished, *ibid.* the virtuous and benevolent, 58. the neutral, 59. the best way to regulate them, 59. 60.
Paul, his exhortation to the duties of civil life, 107. his epistle to Philemon, 105. 106.
Peevishness, destructive of happiness, 53. betrays a weak and little mind, *ibid.* how to subdue it, *ibid.*
Pennington, her story of two lovers, 168—177. her sentiments on the temper and behaviour necessary to render the marriage state happy, 180. 181.
Pliny, to Titianus, 64.
Poetry, recommended, 10.

Pomfret,

Pomfret, Lady, to the Countess of Hertford, 94. 96.

Pope, shews the different intention of reason and passion, 41. the plain style of epistolary correspondence exemplified from one of his letters, 64. 65. his epitaph on John Hewet, and Sarah Drew, 100. his maxim respecting truth and complaisance, 131.

Pride, as opposed to humility, inconsistent with the Christian religion, 217. illustrated in the character of Eudoxus, 220.

Prideaux, Dean, his reflections on the war between Cæsar and Pompey, 119.

Pronunciation, to be regarded in reading, 6.

R

Reading, recommended, 5. 6. the advantages of it to the ladies, 15. 16.

Religion, 213. to the end of the section; different kinds of it, *ibid.* the Christian contrasted with that of Mahomet, 215. 216. founded in humility, 217. 223.

Resentment, connected with anger, 46. a noble kind of it, 52.

Romance, the indiscriminate reading of it prejudicial to young minds, 9. 14. 15.

S

Servants, the choice of them a matter of importance, 193. 194.

Society, natural and neceſſary to man, 109. ſubordination in it, *ibid.* to the end of the ſection; civil or political, its origin, 115. 116. diſtinctions in it, ſuch as maſter and ſervant, ſovereign and ſubject, 117. 118.

Sovereign, and ſubject, the diſtinction founded in the public good, 117.

Sovereignty of Great Britain, a mixture of the monarchical, ariſtocratical and democratical, 122.

Spectator, his obſervation on the education of daughters, 1. on modeſty and integrity, 19. his animadverſions on ſome kinds of dances, 29. 31. his obſervations on the general proportion of reaſon and paſſion, 44. 45. a ſtory from him, 164. 165. deſcribes the felicity of the marriage connection when properly formed, 168. the infelicity of it when improperly formed, 167. 177. 179.

Sullenneſs of temper, a dangerous fault, 55.

Swearing, condemned as ungenteel as well as impious, 143. 144.

Swift, dean, his letter to Mr. Wallis, 80. 81.

T

Temple, Sir *William*, his letter to the bishop of Rochester, 78. 80.
Truth, recommended, 144. 145. never to be sacrificed to politeness and complaisance, *ibid.*

V

Voiture, his fine letter to Monsieur de Loine, 77. 78.

W

Wales, some grand prospects in it described by the Bishop of Bangor, in a letter to Mr. Duncombe, 87. 89.
Watts, Dr. his illustration of the angry and malevolent passions, 46. 50. proposes the best methods for their regulation, 59. 60. his few happy matches, 159—161. his illustration of the example of Christ, and that humility which is necessary to the Christian religion, 226. 229.

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